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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTY-SECOND GENERAL MEETING.

WE have once more to congratulate our friends on the return of another Anniversary of the Society, and on the signal success which has crowned the various meetings and services peculiar to the hallowed season. Not only has the interest of former years been amply sustained, but the large assemblies congregated together to learn tidings of the progress of the Gospel among the heathen, and the deep and earnest response which was given to the appeals on behalf of Madagascar, of India, of China, and of the Islands of the Southern Sea, have afforded unequivocal proof that the Society, now in its seventy-second year, is yet stronger in the affections of its friends, and stands higher in the estimation of the Christian public at large, than at any earlier period of its career. May God, of His abundant grace and mercy, continue to prosper the labours of His servants during the new missionary year upon which we have entered!

MONDAY, MAY 7th.

Mission House, Blomfield Street.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. R. V. PRYCE, M.A., of Brighton, commenced with reading and prayer. Rev. GEORGE WILKINSON, of Chelmsford, preached from Mark xvi. 15. Rev. F. STEPHENS, of Croydon, concluded.

TUESDAY, MAY 8th.

Fetter Lane Welsh Chapel.—Rev. ROWLAND WILLIAMS, of Bangor, preached in the Welsh language from Matt. xiii. 38.

WEDNESDAY, MAY 9th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. J. G. MIALL, of Bradford. Rev. DAVID THOMAS, B.A., of Bristol, preached from 2 Cor. v. 9. Rev. R. M. DAVIES, of Oldham, offered the concluding prayer.

Tabernacle.—Rev. EDWARD JUKES, of Hull, read the Scriptures and prayed. Rev. CHARLES VINCE, of Birmingham, preached from Joshua xxiv. 2. The service was concluded by Rev. T. ARNOLD, of Northampton.

FRIDAY, MAY 11th.

SACRAMENTAL SERVICES.

Craven Hill Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. J. STRATTEN, W. GILL, J. S. RUSSELL, M.A., D. ARTHUR, and A. McMILLAN.

Stepney Chapel.—Rev. J. VINEY presided. Addresses, prayers, &c., by the Revs. W. TYLER, E. PRICE, G. S. INGRAM, H. D. NORTHROP, and JOHN KENNEDY, M.A.

Falcon Square.—Rev. J. S. HALL presided. Addresses, prayers, &c., by the Revs. D. HEWITT, W. CAMPBELL, WM. TRITTON, and THOMAS MANN.

Kingsland Congregational Church.—Rev. Dr. J. R. CAMPBELL presided. Addresses, prayers, &c., by the Revs. JAMES SIBREE, CLEMENT DUKES, M.A., Dr. LEASK, and T. W. AVELING.

Hanover Chapel, Peckham.—Rev. J. G. ROGERS, B.A., presided. Addresses, prayers, &c., by the Revs. J. PILLANS, S. W. McALL, R. W. BETTS, and W. P. TIDDY.

Trevor Chapel, Brompton.—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. T. ALEXANDER, J. M. CHARLTON, M.A., CHARLES WINTER, J. S. JAMES, W. H. JELLIE, and W. M. STATHAM.

Lewisham High Road Chapel.—Rev. ARTHUR TIDMAN, D.D. presided. Addresses, prayers, &c., by the Revs. R. ROBINSON, A. KING, W. K. LEA, and GEORGE ROSE.

Park Chapel, Camden Town.—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. GEORGE GILL, JAMES FLEMING, and JOSEPH SHILLITO.

New Tabernacle.—Rev. S. GOODALL presided. Addresses, prayers, &c., by the Revs. G. GOGERLY, W. GRIGSBY, and JAMES DEIGHTON.

Union Chapel, Islington.—Rev. J. STOUGHTON presided. The Rev. HENRY ALLOX, and other ministers took part in the service.

Craven Chapel.—Rev. R. D. WILSON presided, and other ministers took part in the service.

THE Seventy-second Anniversary Meeting of this Society was held at Exeter Hall, on Thursday, May 10th, and was very numerously attended. The Earl of Shaftesbury presided, and on the platform, among other gentlemen, were Hon. A. Kinnaird, M.P., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., T. Chambers, Esq., M.P., Geo. Hadfield, Esq., M.P., George Leeman, Esq., M.P., Dr. Risdon Bennett, Henry Spicer, Esq., James Spicer, Esq., W. R. Spicer, Esq., G. F. White, Esq., J. K. Welsh, Esq., H. Wright, Esq., H. W. Dobell, Esq., E. Smith, Esq., H. Rutt, Esq., C. E. Mudie, Esq., T. Spalding, Esq., H. A. Wills, Esq., Bristol, I. Perry, Esq., Chelmsford, C. Jupe, Esq., Mere, J. Sidebottom, Esq., Manchester, Rev. H. Allon, Rev. J. Stoughton, Rev. Dr. Tidman, Rev. Dr. Raleigh, Rev. Dr. Spence, Rev. J. G. Rogers, Rev. Newman Hall, Rev. R. D. Wilson, Rev. Dr. Ferguson, Rev. E. Mannering, Rev. T. Binney, Rev. S. B. Bergne, Rev. J. Kennedy, Rev. J. S. Wardlaw, Rev. E. Mellor, Liverpool, Rev. R. W. Dale, Birmingham, Rev. Aubrey Price, Rev. J. G. Miall, Rev. Dr. J. R. Campbell, Rev. J. Parsons, Rev. J. Glendenning, Rev. Dr. Morton Brown, Rev. H. R. Reynolds.

The Rev. ROBERT ROBINSON, Home Secretary, announced the Hymn beginning, "All hail the great Immanuel's name." The Rev. JOHN GLENDENNING, of Bristol, offered prayer.

The Rev. W. FAIRBROTHER read the Report, of which the following is an abstract :—

The Directors of the London Missionary Society, in presenting their Seventy-second Report, have again to record, with devout gratitude, the faithfulness of God in following the efforts of their devoted agents in various parts of the world with manifest indications of the Divine presence and power. And, though the history of the past year may not abound with startling incident, or present facts calculated to cause depression or awaken exultant feeling, probably in no year of the Society's history have the indications of steady growth and consolidation been more marked than in the year which we now close.

The Directors, with the most sorrowful feelings, record the decease of their long-tryed and devoted friends, WILLIAM DAY WILLS, Esq., of Bristol, and THOMAS THOMPSON, Esq., of Prior Park, Bath. On the evening of the day on which our Annual Meeting was held, and in the proceedings of which he had taken part, Mr. WILLS sustained such serious injuries by an accident in returning home that he lingered only for a few hours. His last public act was pleading for this Society, and his last social meal was in company with a few honoured friends, with whom he was associated in various plans of Christian benevolence. Mr. THOMPSON was one of the early friends of the Society. It had scarcely reached its youthful vigour when he became its generous supporter and earnest advocate. It was he who first brought the subject of Christian Missions before the attention of Sabbath-schools; and later in life he made that eloquent appeal which was seconded by the late Rev. JOHN ANGELL JAMES, and which was responded to so generously by the Christian communities of our land, to send a million copies of the New Testament to China.

The year 1864-5 was painfully distinguished as a year of unprecedented bereavement. No less than eight ordained Missionaries and seven Missionaries' wives passed to their rest; many of them in youth or in the prime of life, full of energy and hope, and only entering upon their allotted tasks; while six others, from age, sickness, or other causes, retired from active work. But during the year now brought under review there are only five deaths to record. The Rev. GEORGE PLATT proceeded to the South Seas in 1816. For nearly half a century he laboured with great diligence in Raiatea and the neighbouring islands. When he first landed, he was surrounded by a crowd of savages; but he lived long enough to witness the extinction of idolatry, the whole population brought under Christian instruction, and very many exhibiting the purity, beauty, and grandeur of a

Christ-like life. Dr. JAMES HENDERSON, after presiding for five years as Medical Missionary over the Hospital at Shanghae, was smitten with fever. When the crisis of the disease was passed, he removed to Japan, with the hope that a sea voyage and change of climate might reinvigorate his enfeebled system; but he never recovered strength, and died shortly after his arrival. Mrs. DALGLIESH, the wife of the Rev. JOHN DALGLIESH, of Jamaica, after twenty-two years of self-denying toil, Mrs. SCOTT, who had only spent a few months at Tutuila, and Mrs. MURRAY, after a very short residence in South Africa, have passed from this dying world to the abodes of the living.

Though not connected with the Society at the time of their decease, two other names ought not to be omitted: the Rev. JOHN LE BRUN, who laboured more than fifty years in the island of Mauritius, and the Rev. W. SWAN, whose name will ever stand connected with the translation of the Scriptures into the Mongolian language. These rest from their labours. Each has heard the voice of the Master: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The hope so confidently expressed in the last Report, that the Directors would be able, during the current year, greatly to strengthen the Mission Settlements by the accession of new labourers, has been realized. Seldom have the Directors been able to send out so many well-trained Missionaries in a single year. Five, having recovered health and strength, after a short residence in England, have returned to their homes in the Mission-field. Five additional Missionaries have been added to the number of European Missionaries in China, five in the South Seas, four in India, two in South Africa, one in the West Indies, and one in Madagascar, making a total of twenty-three. But from this number we must deduct the losses of the year, which are as follows:—Two have died, one, from the partial failure of health, has been compelled to relinquish foreign service, and has settled in the ministry at home; one has been recalled; and four, including Dr. MULLENS, who has resigned his station in Calcutta, that he may be associated with Dr. TIDMAN in the Foreign Secretariat, have returned to this country. But, after deducting the losses of the year from these various causes, there yet remains an increase of fifteen European Missionaries.

Gratifying as this statement must be, it is only second in importance to the steady increase in number, and the growing intelligence and efficiency, of the Native agents. Four ordained Native pastors have been added to the list of last year; and the number of Native agents employed in various departments of Christian effort is not less than 750.

For many years in the early history of modern missions, the few engaged as teachers of their fellow-countrymen were, as a rule, men who had enjoyed but few advantages, and were but feeble exponents of the sublime doctrines of the Gospel; but the great majority of those who are now engaged in evangelistic labour, or as Native ministers presiding over Native Christian Churches, are men who have had the advantage of an early education in our Mission Schools, and subsequently of a collegiate course designed to fit them for the duties of their position. The somewhat rapid extension of Christianity in certain districts must be ascribed, under God's blessing, to the labours of these Native converts.

The difficulty and cost of sustaining only a limited number of foreign Missionaries in climates generally unfavourable to European life are so great, that the only hope of the ultimate accomplishment of our object rests upon the employment of a well-selected and carefully trained Native agency, coupled with the conviction that Christian Churches thus planted will diffuse that light which they have received from us.

At the present time the number of Missionaries connected with the Society is *One hundred and eighty-five*. Of these, *Twenty-seven* are connected with the Mission in POLYNESIA; *Twenty-three* are stationed in the WEST INDIES; *Forty-one* in SOUTH AFRICA; *Twenty* in CHINA; *Sixty-two* in INDIA; and *Twelve* in MADAGASCAR.

The number of Students connected with the Society is *Thirty-seven*: ten of these are now completing the last year of their academical training at the Society's Institution, Highgate, under the care of the Rev. J. S. WARDLAW, M.A. They have made considerable progress in the study of the languages they will have to speak in after life, and are pursuing other branches of study specially designed to prepare them for future usefulness. It is very gratifying to state, notwithstanding the large additions recently made to the number of our agents, that in the course of a few months *Nine* additional Missionaries will proceed to INDIA; *Two* to CHINA; and *One* to SOUTH AFRICA.

At a Special Meeting of Town and Country Directors, held on March 8th, 1865, convened for the purpose of receiving a Report of a Special Committee appointed to consider the Home Service and Administration of the Society, a Resolution was approved and adopted:—"That, in the judgment of the Committee, the interests of the Society require the appointment of two Home Secretaries, with separate spheres of prescribed duty." In the last Report it was stated that, in compliance with a suggestion of this Committee, the Rev. WILLIAM FAIRBROTHER had been requested to accept one of these appointments, and that the other was then vacant. The Directors have subsequently most cordially and unanimously requested the Rev. ROBERT ROBINSON to accept the other appointment, and to become the colleague of the Rev. WILLIAM FAIRBROTHER in the Home Department, believing that he possesses in an eminent degree the qualifications which will fit him for the honourable and efficient discharge of the duties of the position.

While these new arrangements in the Home Department were pending, Dr. TIDMAN, who has so long held, and with such singular efficiency filled, the office of Foreign Secretary, communicated to the Board his conviction that the time had arrived when some one should be associated with him in the discharge of the duties belonging to the Foreign Department, and requesting the appointment of a Committee to confer with him upon the subject. The following resolution was passed by the Committee, and was subsequently approved and adopted by the Board:—

"That this Committee cannot approach the important subject which has been remitted to them by the Board of the London Missionary Society, without recording their high appreciation of the faithful concern for the interests of the Society which has led their honoured friend and brother Dr. Tidman to ask for the appointment of this Committee, and their entire concurrence in the views and feelings which he has expressed on the subject. They sincerely hope that the day is far distant which will find him unable, in the providence of God, to discharge the duties of the office in which he has for five-and-twenty years rendered invaluable service to our common Lord and Saviour. But, having respect to his years and the state of his health, they believe that he has been wisely directed in asking that such steps should be taken as may prevent the Society from suffering injury in the future, either by his entire or partial inability to discharge the duties of Foreign Secretary."

At the Annual Meeting of Town and Country Directors, Delegates, &c., held on May 8th, 1865, it was resolved:—

"That Dr. Mullens be invited to return to this country for the purpose of being associated with the Rev. Dr. Tidman in the office of the Foreign Secretaryship."

After spending twenty-two years in the distant East, where Dr. Mullens has won a position of great eminence as a Christian Missionary, and where he has rendered services of the highest order to the cause of truth, the Directors welcome him to his native land, and pray that his life may long be spared to adorn the position in which the great Head of the Church has placed him.

The Congregational Churches of Australia, composed to a great extent of those who have grown up in the Christian homes of Great Britain, have always manifested con-

siderable interest in the operations of the Society, and have for many years contributed generously to its funds. After mature deliberation, and at the request of the Churches in our Australian colonies, the Directors have appointed the Rev. J. P. SUNDERLAND as their agent. It is believed that the increasing number and growing wealth of these Churches render such a course desirable, and that an annual visitation by an efficient representative of the Society will yield such an increase in income as will amply justify the expenditure involved in the arrangement.

The financial position of the Society is stated in the following abstract :—

INCOME 1865-6.

FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections	£44,864	4	0
Legacies	7,924	5	4
Fund for Widows and Orphans, and Superannuated Missionaries	3,193	3	5
Australia and Foreign Auxiliaries	1,996	10	9
Dividends	528	15	1
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	£58,506	18	7

FOR SPECIAL OBJECTS.

For the Extension of Missions in India	£578	14	4
Ditto ditto China	1,029	2	8
For the Madagascar Mission	813	9	6
For the Memorial Churches	1,556	1	0
For the Education of Missionaries' Children in Australia	1,000	0	0
For the New Ship	3,082	11	6
Contributions at Missionary Stations	16,574	10	0
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	£83,141	7	7

EXPENDITURE.

Payments by the Treasurer	£90,601	5	1
Raised and appropriated at the Mission Stations	16,187	10	10
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	£106,788	15	11

Towards meeting the deficiency in the Income of the Society, as compared with Expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India	£4,000	0	0
Ditto ditto in China	4,527	5	5
Ditto ditto Madagascar Churches	1,076	12	9
Ditto New Ship	8,107	11	7
Reserve Legacy Fund	7,459	3	0
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	£25,170	12	9

From the foregoing statement it will be apparent that the Directors are now carrying out those important extensions in India, China, and Madagascar, which have been so long contemplated, and the completion of which has been deferred by the unprecedented losses which the Society has sustained by death, or by the retirement of Missionaries through the failure of health. The funds supplied for these purposes, in answer to

special appeals, are now rapidly diminishing. The fund for Madagascar was exhausted at the close of the last year, and from that time the Madagascar Mission has been dependent upon the ordinary income of the Society, and the sum of £8527 5s. 5d. has been taken this year from the extension funds for India and China.

When these important extensions in the Society's operations were proposed, it was hoped that if a sufficient amount was raised to cover the expense of founding these new settlements, and to meet the current expenditure for a few years, the ordinary income of the Society—since at that time it was steadily advancing—would afterwards be sufficient to sustain them. The ordinary income meantime has not advanced, and the rapid diminution of these funds occasions considerable apprehension respecting the future.

From the additions already made and contemplated, to the number of our Missionaries, the expenditure of the coming year will be considerably in excess of the past; and the Directors very earnestly entreat the Pastors of our Churches and the friends of the Society generally throughout the kingdom, to pay increased attention to the efficiency of our organizations, that there may be no necessity for suspense in these extensions, or contraction of present operations. An addition of £10,000 per annum to the present income of the Society is necessary to sustain its present operations.

POLYNESIA.

In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary Native Christian in Polynesia; now, it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian Missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognised codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognised members of Christian Churches. They educate their children, endeavouring to train them for usefulness in after life. They sustain their Native ministers, and send their noblest sons as Missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom.

Nor are these successes things of the past only. Not a year closes without the name of some island being mentioned for the first time, which sounds as strangely in our ears as did that of Rarotonga or Mangaia in the ears of our fathers. The blessing which has rested so bountifully upon the older settlements enables our brethren to train up a large body of Native ministers for the village Churches around them and Native Missionaries for the dark lands of Western Polynesia. Dr. TURNER, who presides over one of our colleges, writes:—

“In the course of the twenty-first year of our Institution, twenty-one young men have gone out, at the close of a four years' course, to occupy stations in various parts of the group. In May last three young men left, specially selected for the New Mission to the Ellice Islands. One of them was that remarkable wanderer, Elekana, of Manahiki, who, after having been cast away for eight weeks on the deep, and carried in a fragile canoe

1300 miles from his native island, introduced the Gospel to that group, which turns out to have been populated principally by an old colony of Samoans. Elekana was in our Institution for nearly three years, and proved himself to be an industrious, plodding, right-hearted man, and gained the respect and confidence of all who knew him. He and his two fellow-students were located by Mr. Murray, each in a group of coral islets, about six hundred miles to the north-west of us, and, owing to the similarity of the dialects, have been able to begin work at once, using Samoan books and making the Samoan language the medium of instruction. The places of all have been filled up, and there are now under our care 85 young men."

In another communication Dr. TURNER refers to the general aspect of the Mission on the Island of Upolu in the following terms:—

"Our district work has been carried on during the year, much as formerly reported. We have resident teachers in each of the nine villages, and on the Sabbath days ten or twelve of the Institution students aid in the preaching, Sabbath-school, and other duties.

"These villages contain a population of 2000. In the course of the year we have admitted 64, and have now in Church fellowship 294. And on the list of candidates for Church membership there are 244. Including the students and their wives, we have in all 438 members of the Church residing in the district. In August I held the Annual Examinations of the schools, and found that the children in attendance in the village schools number 644. Of these 151 can read well, and are attending to writing, arithmetic, &c. The contributions to the Society in May, including the subscriptions of the students and ourselves, amounted to £87 1s. 8d.: about one-third of the sum was from the children. We have separate missionary meetings for the children, and keep their contributions distinct. This year the contributions of the nine villages, for the support of their teachers, amounted to £116 2s.—an average of about £13 to each man, exclusive of a free house and daily supplies of food. Fifteen years ago, when we first committed to the people the support of their own teachers, they only raised the sum of £14 in all the district; it has gone on steadily increasing until it has reached the goodly sum of £116. In common with the other Natives of the group, our people have expended many pounds this year also in the purchase of the new Bible. The Committee of the Bible Society in London say that our sales in Samoa are without parallel in the history of Bible circulation in any mission field; and it is certainly a noteworthy fact that, in less than two years from the arrival of this new edition with marginal references, we have remitted to the Bible Society upwards of two thousand pounds."

The following passage will be interesting to those who inquire what our Missionaries are doing to develop the natural resources of the island:—

"The Cotton Supply Association will surely get plenty of the raw material by-and-by. Our Samoans even are all becoming cotton-planters. The merchants are giving them every encouragement; and they will now probably add one thousand bales per annum to their usual cocoa-nut oil and other exports. The climate answers admirably for the valuable Sea Island Cotton."

SAVAGE ISLAND, not many years ago remarkable only for its revolting barbarism, is now remarkable as presenting one of the most conclusive proofs of the power of the Gospel to raise the most degraded and outcast portions of the human family to the blessings of a Christian civilization. The Rev. W. G. LAWES landed upon Savage Island in 1861. The work had been commenced and carried on for some years by Native Missionaries from Samoa. These noble men had imperilled their lives—one had died a martyr; but the history of Missions scarcely presents a parallel to the success which had followed their labours. The population, numbering about 5000, had been brought together into village communities. Five chapels had been built; not a vestige of idolatry remained upon the island. One of the teachers had made a successful attempt at reducing the language to a written form, and a substantial and comfortable residence, furnished to the best of their ability, had been prepared for the European Missionary. Previous letters have been published, giving accounts of the prosperity of the Mission. Mr. LAWES recently writes:—

“The Church on Niue continues to increase in numbers. From the accompanying statistics you will see that 284 have been added to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number of them have been brought out of darkness into light, from death into life. An unusually large number have been removed by death. The end of many, we know, was peace. They died resting on Christ as their Saviour; of others, we have pleasing testimony from those who witnessed their departure.

“My teachers’ class—we don’t aspire to an ‘Institution’ on Savage Island—has given me much pleasure and encouragement. There are twelve young men in it, who, with their wives, live near us. Mrs. Lawes has several classes with their wives. The young men have made great progress, considering how short a time they have been under instruction. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

“Our Schools continue to prosper; but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for.

“One of the principal events of the year has been the appointment of constables and judges as a terror to evil-doers; and, connected with this, a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them.

“With regard to the translation of the Scriptures, I have been going on comfortably, as God has given me opportunity. Since last May I have completed the translation of the Epistles to the Romans, Galatians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, and Philemon, with the 1st and 2nd Peter, and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS. He has made many important corrections and suggestions. We need another Missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation. I hope to begin that soon, if it be the Lord’s will.

“The contributions this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre. From the accompanying statement you will see that the children’s contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to £200; making a total of £324 7s. 6d. The above is estimated at the price the fibre will fetch at Apia, in Samoa, which is just half the price the fibre of 1863 fetched in Sydney. Our contributions last year amounted to £237; but they were estimated at double the present price. So you see that Savage Island has more than doubled her contributions. ‘She hath done what she could.’ The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had in the whole island.

“We have just had our May Meetings—two glorious heart-stirring gatherings. Some of the old men who spoke referred to former times when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw, and heard what we heard on those two days! In addition to the above amount, about £100 has been raised during the year in payment for books.”

After referring to emigration to Samoa for the purpose of working on the cotton plantation, Mr. LAWES proceeds:—

“At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

“We are now hoping and waiting for the ‘John Williams,’ praying that it may soon come, and come filled with new Missionaries. We sadly miss the Missionary Ship.”

The letter concludes with the following statistics:—

“ Churches	6
In Church fellowship	1062
Candidates	470
Scholars in Children’s Schools	2256
Scholars in Adults’ Schools	1328
Children’s Contributions to the New Ship	£124 7 6
Adults’ Contributions to General Fund	200 0 0
Missionary	1
Native Teachers	6
Assistant ditto under instruction	12”

Owing to the loss of the “John Williams,” the information obtained from the South Sea Islands during the past year has been scanty and imperfect. But, while its general tone indicates the continued prosperity of the Missions, there is a communication from Uea of a most painful character.

There are several small islands within sight of the main-land of New Caledonia. These are claimed as dependencies of the French colony. Before the settlement of the French on New Caledonia, Native teachers had been located on Lifu and Uea, two of these small islands, and a number of the poor savage people had placed themselves under Christian instruction, and we have reason to hope that some had become Christians. The outrage of the French commander upon the Station at Lifu, under the care of the Rev. S. MACFARLANE, will be remembered. Subsequently a similar outrage has been perpetrated upon the poor Christians at Uea. With piteous entreaty, they had often implored that an European Missionary might be sent to reside amongst them, and carry on the work which had been commenced by the Native Evangelists. At length the Rev. S. ELLA was instructed to proceed to Uea. Meantime some Roman Catholic priests had landed, and had won over three of the most powerful chiefs to Romanism. These have robbed the poor Christians of their five chapels, have burned down the Christian villages, destroyed all their property, and driven the Protestants from their homes and lands, giving these lands to their Papist adherents. In June last the Governor of New Caledonia visited the island, and the Missionary expected that the properties taken from the Christians would be restored, and that afterwards the Protestant Christians would be protected; but the Governor refused to redress the grievances of the sufferers, and confirmed the three Roman Catholic—rather Heathen—chiefs in their power, placing the Protestant chiefs beneath them.

At a meeting of the Board on Monday, February 26th, 1866, it was resolved—

“That a representation of this affecting case be made to the Foreign Office, accompanied with a request to the Earl of Clarendon that he would make known to the Government of France the violent proceedings which have been adopted by the Catholics against the Native Protestants, with the knowledge, if not the concurrence, of the Governor of New Caledonia, in opposition to the just and liberal sentiments expressed by His Majesty the Emperor of the French, in reply to a former memorial from the friends of Missions in England.”

Since the publication of the last Report the new ship, bearing the honoured name of her predecessor, “John Williams,” has been launched, and has proceeded on her first voyage to the South Seas. The Directors feel confident that they complied with the wishes of their constituents, who subscribed so generously for the building and equipment of the vessel, in building one of the highest class, and fitting her up with every requisite and convenience for the work in which she is engaged. The vessel was completed within the specified time in the contract, and was launched on October 5th, 1865, amid the cheers of an immense crowd of spectators. She is a beautiful clipper barque of 370 tons, builder’s measurement, and is classed for thirteen years A 1 in Lloyd’s Register. The serious interruption to the operations of the Mission, and the many inconveniences

felt and losses sustained since the wreck of the old vessel, two years ago, forcibly illustrate the necessity of having a vessel in the service of the Society. The Native teachers left upon those dark heathen islands have lacked the moral support which the regular visit of the ship gave them, and must frequently have been sorely in want of their necessary supplies; while many an eager eye from these English homes has been strained in watching the horizon for the first intimation of the arrival of the new ship, bringing letters and stores from the homes and churches of their fathers. The arrival of the vessel in Polynesia will diffuse gladness throughout our Mission settlements, and will enable the Missionaries to resume their measures for the further extension of Christianity.

The appeal of the Directors to the juvenile friends of the Society, for the requisite funds for the building or purchase of a new vessel to replace the one which had been lost, was so generously responded to, that, including the amount derived from the insurance of the old ship, a sum amounting to £15,638 19s. 1d. has been received; and, after all the charges connected with building, equipment, and stores have been defrayed, there yet remains a balance of £3728 8s. 5d., which will be kept as a ship fund available to meet the ordinary expenses of the vessel.

The enthusiasm with which the appeal was met was not confined to the Christian homes and schools of Great Britain: the little ones in our Colonies and at our Mission stations sent their share; and some of the largest amounts contributed came from those islands where the former ship had landed the first messengers of salvation.

The "John Williams," under the command of CAPTAIN WILLIAMS, with five Missionaries and their wives, sailed from Gravesend on January 4th. Many of the friends of the Society, as well as the relatives and personal friends of the Missionaries, went to Gravesend to commend them to God in prayer, and say "Farewell." The vessel had scarcely left the mouth of the Thames, when a succession of violent gales swept the Channel, and caused the most fearful destruction to life and property. But, whilst some parts of the southern coast of our island were literally strewn with wreck, the "John Williams" was mercifully preserved; and, though the captain put back to Portland Roads under stress of weather, and for some trifling repairs, the vessel sustained no serious injury. On the 29th of January she proceeded down the Channel with a fair wind: and, as no intelligence has since been received, there is reason to hope that she continued her course without further obstruction or delay, and by this date has arrived at Adelaide, the first port in Australia to which she was bound.

THE WEST INDIES.

The Churches in JAMAICA and BRITISH GUIANA have not yet recovered from the depression and poverty occasioned by successive years of drought. Out of their very scanty means they subscribe with great generosity towards the cost of sustaining our Missionary settlements, but they yet require considerable pecuniary assistance.

Wherever these poor and oppressed people have been brought under the direct teaching and influence of the European Missionary, they have grown rapidly in intelligence and piety; but, beyond the pale of this healthful influence, there are great numbers who, while they possess a nominal Christianity, are fearfully debased and superstitious. Not a shadow of an imputation rests upon our Churches respecting the late painful outbreak in Jamaica. Though they had their grievances in common with others, they did not resort to riotous proceedings, but rested upon constitutional means to obtain redress. The contrast between the conduct of these Christians and the negro population generally supplies a powerful argument for the continued support of these centres of Missionary influence.

There can be no doubt that our expectations have been too lofty. We have hoped that this first generation of Christians would stand out in all the beauty and stateliness

of Christian character as found amongst ourselves, whilst we now discover that they resemble the first Churches gathered out of a heathen community in every country and in every age. They have great excellencies, and they have great defects. The Missionary has often to make many allowances for them, and to regard them tenderly as the babes of the Church ; but there are some who need no such apologies, and whose piety would adorn any community of believers.

In the district of Morant Bay, the scene of the recent disturbances, the Society had no resident Missionary, and only two small out-stations. The Native teachers who had charge of these congregations had never been suspected of disloyalty to the Government, but four or five of their members, whether guilty or innocent it will be impossible to ascertain, were shot by the soldiery, or executed during that reign of terror.

It does not fall within the scope of a Report of a Missionary Society to enter minutely into the causes, history, or bearing of a political convulsion, especially as the Churches of our own Society have neither been implicated nor seriously affected ; and, pending the publication of the Report of an inquiry under a Royal Commission, it would neither be fair nor candid to express a judgment upon a Governor, and those acting under his immediate authority, so deeply implicated in scenes of cruelty and bloodshed ; but we may venture to hope that, under a new form of Government, and with a more equitable administration of justice, impediments will be removed to the progress and elevation of the black and coloured races, and that these distressing events will turn out for the furtherance of the Gospel.

SOUTH AFRICA.

The Missionary Stations in SOUTH AFRICA, both within and beyond the boundaries of the Colony, are passing through a period of severe suffering. Successive years of partial or complete drought have impoverished the people. Pleuro-pneumonia, or the lung disease, has made sad ravages amongst their herds of cattle, which, in some districts, constitute their only wealth ; and now prevailing sickness, which ever treads upon the heels of famine, chiefly in the form of dysentery, arising from the great heat, and acting upon constitutions already enfeebled by want of food, is carrying off great numbers, especially amongst the young.

Such a succession of calamities would bring wide-spread suffering in any country ; but in lands where there is little accumulated wealth, and where the people are only emerging from barbarism, the depression and suffering must be intense.

The Rev. D. HELM, writing from Zuurbraack, states :—

“In the providence of God we have been brought to great straits by the severe drought which, with some intermission, has continued for more than five years, and which has increased in intensity till very recently. Already this has been the cause of heavy losses and great suffering, and will be productive of still greater distress, such as never before in our experience was felt in this colony. As may be expected, this state of things bears very hard on the labouring classes, who are now wholly without resource and employment. And it is feared that, unless relief is afforded, in a few months more, when their present scanty supplies will be exhausted, they will have to struggle with the horrors of actual famine, and that many will perish from starvation. We have not had sufficient rain during the winter and spring to allow of ploughing ; consequently there was no harvest ; and the early garden crops have suffered so much from heat and destructive insects that the greater part was lost. Not even so much was obtained as to supply them with seed for a second planting ; nor have the people the means of obtaining seed elsewhere. The people, as may be conceived, are thoroughly disheartened, and seem to look upon their present position and prospects as quite hopeless.”

For some years about half the Churches within the colony have been self-sustained ; but it will not occasion surprise when it is stated that several of the pastors of these self-sustained Churches appeal for temporary help, intimating that their incomes are seriously diminished, and that others request a larger grant than customary, to meet the deficiency from their own congregations.

This wide-spread destitution and suffering is very melancholy ; but in some cases the Missionaries speak in yet sadder terms of the spiritual condition of their Churches, and of the lower moral tone which prevails in society around them. In the utter destitution of the people, theft has become more frequent. Wanting suitable clothing, the number attending the worship of God has decreased. Admissions to the Church are few, and deaths and excisions many. This, however, is not universal ; and the Rev. ROBERT MOFFAT writes :—

“Our congregations, so far as numbers are concerned, are encouraging, but we look and long for the Spirit's outpouring on the seed sown. The week of prayer just closed has given encouragement. It was most gratifying to witness the attendance every morning from far and near to implore a blessing on the various objects specified. The season was a delightful one. I never before enjoyed it so much. It was a hallowed feeling to think that prayer and supplications were ascending from this once heathen land, to mingle with those of the myriads of God's people who encircle the globe.”

The Rev. N. H. SMIT, writing from Graham's Town, states :—

“Since I wrote to you I have been twice to Alexandria ; and I am happy to say that abundant evidence has been afforded that the blessing of God has accompanied the ministrations of His Word. Service is now held regularly twice every Sabbath by two of the natives, and on each occasion I have been out there many have been compelled to remain outside, owing to the large numbers who have flocked to our place of worship to hear the Word of God.

“About the end of May, the last time I was there, twelve persons were admitted to Church fellowship. I had also the pleasure of proposing nineteen candidates for Church membership—whom I hope to receive the next time I visit Alexandria—and of conversing with about ten new inquirers.”

And the Rev. F. W. KOLBE, writing from Paarl, states :—

“In a few months it will be ten years that our congregation has been a self-supporting body. It is true we have had during that period our struggles and trials, but we received help from God to overcome them. Besides supporting Gospel ministrations among them, the people have built a large place of worship, which will hold 700. On this building, which cost £1500, there is a debt left of not more than £150.

“Since my coming here in 1856, I have been privileged to baptize 178 heathen, some of whom have become backsliders, but the majority of whom I have reason to believe have turned out well. The Church at present numbers 260 members. The attendance at public worship continues to be encouraging, the Church being generally well filled. The average attendance is 600.”

We hope that this interruption to progress in material wealth and spiritual prosperity in the colony and its adjacent territories will prove only temporary ; and, while devout men may probably mourn over a low standard of morals, and lament the declension of some in a period of trying adversity, we may find the most substantial encouragement in endeavouring to conceive what would have been the condition of these native tribes under similar circumstances, without these centres of Christian civilization. Instead of the patient endurance of suffering, in all probability hordes of hungry savages would have driven away the herds and flocks, and would have laid waste the cultivated lands of our colonists, and, instead of a national calamity, bringing temporary suffering, and which, we trust, will soon pass away, we should probably have heard of the extinction of tribes by famine and pestilence. Whatever improvement there may be in the condition and character of these native tribes must be traced wholly to the power of God's truth, and the teaching and influence of the Christian Missionary ; and the future well-being and progress of South Africa rest, under God, upon the maintenance of these Missionary settlements in their present efficiency.

The following passage, written by one whose opinion will command attention and respect, the Rev. ROBERT MOFFAT, will be read with painful interest :—

“The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the colour of their skin. Some of them have been heard to say that, as they are in a country without law, they can do as they like; and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them when savages are to be civilized under the system they so shamelessly advocate. Their conduct runs counter to all that is pure, honest, honourable, lovely, and of good report, ruining both soul and body, and is characterized by swindling, falsehood, and filthiness we will not define, enough to bring down the vengeance of Heaven. There are, however, honourable exceptions to the above; but, alas, they are few.”

CHINA.

At no period have the Society's Missions in China presented an aspect so full of encouragement. The Churches steadily increase in number and intelligence, and God is raising up from the ranks of the Churches eloquent and devout men as preachers to their fellow-countrymen. While everything socially and politically appears to be in a condition of hopeless disintegration and decay, it is evident that Christianity has taken root in that great empire, and is giving unmistakable indications of consolidation and extension.

The Stations occupied by the Society are HONG-KONG, CANTON, AMOY, SHANGHAE, HANKOW, TIEN-TSIN, and PEKING.

The Directors requested Dr. MULLENS, before returning to this country, to visit the Stations of the Society in China and Southern India. The following extracts are taken from the report furnished by Dr. MULLENS:—

“The faithful preaching of the Gospel by our brethren has not been without a blessing. The Lord has given testimony to the word of His grace, and many who were in darkness and the shadow of death have seen the great light. Our brethren can say ‘Thanks be unto God, who always causeth us to triumph, and maketh manifest the savour of His knowledge by us in every place.’ In all the Stations Christian Churches have been founded. In the three elder Stations, commenced after the treaty of 1842, they have grown strong; and in those Missions which date only from the war of 1859, the Churches, though young, seem truly prosperous. The following Table will show that even the youngest Missions have begun to draw converts from the outset, and that the number of members received has been large:—

	Begun.	Church Members.	Native Christians.
Hong-kong	1843	97	153
Amoy	1843	413	560
Shanghae	1843	230	360
Canton	1860	55	100
Pok-lo	1858	140	201
Hankow	1861	36	50
Tien-tsin	1861	21	33
Peking	1862	40	53
Total		1032	1510

“These converts are not all of the poorer classes; many such having joined the Churches in the Pok-lo district near Amoy and in the villages around Shanghae. But in the towns a great many persons of the middle class, shopkeepers and artisans, have become Christians. In Hong-kong a few of the members are men of substance; and in Peking, Tien-tsin, and Hankow, scholars, and men holding literary degrees, have embraced the Gospel, and now preach it unto others. In character they resemble the converts from heathenism in India and other lands. Their tone of morality is naturally lower than that of European Christians, and cannot but be injuriously affected by the opinions and practices of their heathen fellow-countrymen. In cities thoroughly idolatrous, and thoroughly worldly, it is difficult for them faithfully to keep the Sabbath, except under heavy penalties. Some have gone back who did run well; others have left

the Churches for distant provinces, and have been lost sight of by the Missionary; worldliness and temptation have killed purity in others; but the great majority of the converts have remained stable and consistent, have continued to grow in grace, and have furnished the same evidences of sincerity and attachment to the Saviour as exhibited in Christian countries. Few illustrations of deep piety and burning zeal have been given by the modern Missionary Church more truly affecting than the religious life and history of the aged Chea, the martyr of Pok-lo. It was a great pleasure to me to worship with these infant Churches, and to see their close and intelligent attention to the preacher; to hear their simple singing and to watch their devoutness in prayer. In Peking, during a service I attended, one of the hymns sung turned on the great themes common to humanity in all countries, and pointed to that great Refuge from trouble wherein East and West alike find peace. It was a translation of our English hymn—

“I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load.

“I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares.”

Referring to Native Evangelists, Dr. MULLENS writes :—

“It is matter of great thankfulness that in every station of the China Mission, even the newest, the Spirit of God has brought out such men. Even the smallest Church has contributed its share in providing converts who shall preach to their fellow-countrymen the Gospel which they have themselves received. The whole number at present engaged in the Society's China Stations amount to forty.

Hong-kong	.	.	.	2	Shanghai	.	.	.	7
Canton	.	.	.	3	Hankow	.	.	.	4
Pok-lo	.	.	.	5	Tien-tsin	.	.	.	3
Amoy	.	.	.	14	Peking	.	.	.	2

“I do not include among these brethren the ordained Native pastor Tsun Sheen, in Hong-kong. It might be expected as natural that a considerable number of helpers would be furnished by the older Churches; but it is a matter of surprise and of thankfulness that the younger Churches have also furnished them. I heard several of the brethren preach; some of them are both able and eloquent, men who were native scholars and wearing degrees before they became Christians. To me this was a fact of deep interest, as it rarely, very rarely, occurs in India. Others, though not literary men, are men of ripe age, of sober character, and of considerable experience. Pressing upon the brethren the importance of ordaining Native preachers to the pastorate of Native Churches, I found that there are in the various Missions seven or eight men who are rapidly growing fit for such a position. In Peking and Tien-tsin, in Amoy, Canton, and Pok-lo, there are men of this stamp, men of true piety, ‘fearing God and hating covetousness;’ ‘faithful men,’ ‘able to teach others also;’ and I do trust that within a limited period all of these may be publicly set apart to the ministry, and placed among the Society's recognised ministers. The number of theological students in four Stations is thirteen.

“Our brethren in China have always been distinguished for their valuable contributions to Anglo-Chinese literature; commencing with Dr. Morrison's great Dictionary and his version of the Bible, we have had Dr. Medhurst's Dictionary of the Fokien dialect, the Delegates' version of the Bible, and other works still used by students of Chinese literature. Our brethren still continue their valuable efforts. Many of them have contributed to the small stock of directly Christian works published in Chinese by the Tract Society. To his Grammar of the Shanghai dialect, Mr. Edkins has just added a Grammar and Exercises in the Mandarin tongue, and is taking a principal part in the preparation of the Mandarin version of the Scriptures. Dr. Legge has recently completed the third and fourth volumes of his elaborate edition of the Chinese classics; a monument of learning, erudition, and research, which no other Chinese scholar has attempted to produce, and which very few beside himself could have ventured to undertake. And Mr. Alexander Stronach has prepared in manuscript, with great care, a very full vocabulary of the Fokien dialect, which will, I trust, ere long be published for the benefit of those who have to study that influential and widely-scattered tongue. These things are beside, and in addition to, the usual work of a busy missionary life; and, while they help to perfect our brethren in their own knowledge of the languages and literature of China,

they are found to be of essential service to others who, in official and missionary labour, are seeking the same honourable attainments."

In estimating the results of modern Missions in China, we should fall into serious error were we to take note only of the number of professed converts. Even the tangible and manifest results are sufficient to call forth our adoring gratitude; but there are other, and probably higher results, which are as yet unseen, and cannot yet be estimated. Five hundred years have passed since the Rector of Lutterworth translated the Bible into the English language, and during the whole of that period the quiet labours of John Wycliffe have been moulding our national character, and lifting us step by step to the proud position we now hold among the nations of the earth; and if we cannot set too high an estimate upon the labours of that good man, so it is impossible for us rightly to estimate the value of that literary toil which has given the Word of God and the germs of a Christian and scientific literature to the millions of the Far East. That Word is already found a Word of power and of life in that hitherto stagnant mass of humanity. The preaching of the Cross is evidently doing in China what it has done in other lands; and, though the preparation may be long, and the work arduous, the result will be there what it ever has been elsewhere—the phantoms of error will fade away before the advancing light of God's truth, and in after ages the names of these lowly and devoted men will be known as saints and martyrs—men who carried the truth of God to a dark land, and who, amid much depression, discouragement, and obloquy, founded a Church which will ultimately triumph over every opponent, and fill the land with its glory.

INDIA.

India has many and special claims upon our prayerful consideration and Christian generosity. Those vast territories included under this name, inhabited by no less than ten distinct nations, with different types of civilization, different languages, and different forms of native government, have been brought under our own rule, and are the subjects or dependants of the British Crown.

In common with other Missionary institutions, the Directors of the London Missionary Society have from the first admitted the claim and recognised the responsibility; and one-third of the number of our Missionaries are stationed in India, and more than one-third of our income is expended upon that country.

The extreme wretchedness and moral debasement of such vast multitudes, the strange cruelties imposed by their Heathen beliefs, and the slavery of the intellect under the influence of caste have influenced many, from the purest motives of Christian philanthropy, to direct their best energies to the evangelization of India; and some of the noblest and most gifted Missionaries of modern times have won an imperishable name in the Church of God in connection with such labours.

After seventy years of effort, and so large an expenditure of wealth and life, it is natural that Christians in this country should inquire with some earnestness as to the results which have followed these efforts. And the fuller the investigation, the more satisfactory will be the evidence that the blessing of God has crowned our labours.

The *direct* results of Christian Missions in India will bear comparison with the direct results arising from Christian efforts of a similar kind in other lands and other ages; but to the more thoughtful the *indirect* results will appear even more remarkable. It was long argued that so small a body of men, with but scanty resources, and without the shadow of political power, though they might probably influence a few individuals brought directly under their training, could never make any appreciable impression upon so vast a population. We must admit that other and powerful influences have been at work; but, whether we are disposed to attach a greater or lesser degree of importance to these, the fact is now indisputable that Christian ideas are forcing themselves upon

the attention of Hin-loo society ; and amongst the educated portion of the people, especially in the Presidential cities, Hindooism appears to be on its trial, and its defence is abandoned.

The Rev. A. CORBOLD writes :—

“That native society is in a state of transmutation is evident from the discussions which are taking place, the changes that are in progress, and the attempts it is making to reform itself. Other agents beside the Gospel are helping on these things ; but without the Gospel these changes would not, we believe, take the form they do, nor be of the interest and importance they are. Many who are sharing in these changes probably know not whither they tend nor what their result will be. Desirous of obtaining a knowledge of European science and customs, they are expecting science and education will satisfy their new-born hopes and desires, and are willing to leave the institutions and customs and faith of their forefathers. Such changes as these give to the work of a Missionary peculiar interest ; his patience may be long exercised before he sees the desired fruit of his labour ; hope may be often deferred and often disappointed : but he feels that he is not labouring in vain nor spending his strength for nought. The Word he preaches is not powerless, but is accomplishing that whereunto it is sent. The kingdom of God is in our midst ; and, though it does not always come as we may be expecting it, its coming is nevertheless certain. Encouraged by the signs around us, it becomes us, with increased diligence and perseverance, to pursue the work, and, with renewed consecration by the Spirit of Jesus, to seek to become more meet for all the demands which the state of things around us may require.”

The following passage, taken from the last Report of the Bengal Auxiliary to the London Missionary Society, is significant. Referring to vernacular preaching, the writer states :—

“Very little opposition has been encountered, and scarcely any of a serious nature. Hindooism is but rarely defended. The idea that a religious change is coming over the country seems to be taking root in the minds of even the most ignorant. Still, though becoming willing to accept changes as they may come, they are unwilling to hasten them. A remarkable instance of this willingness to accept changes occurred in April, when, by order of the Bengal Government, the barbarities of the Charak puja were prohibited by the police. In this puja thousands of the lower classes pierced their sides, arms, backs, necks, and tongues with spears and hooks, and were sickening spectacles as they walked and danced through the streets, or swung on poles. This year, for the first time, not a single case of piercing was observed in Bhowanipore or Kalighat. The people quietly submitted to the police order. This puja has been gradually losing its hold on them ; and now Government has successfully prohibited the barbarities performed in honour of the god Siva.”

There can be no doubt that education in the Government Schools and Colleges has done much to produce this change in public opinion, but its present form and drift is evidently due to the diffusion of Christian truth, whether by Missionary Schools and Colleges or the preaching of the Gospel.

The Institution at Bhowanipore, founded especially for the purpose of giving a superior Christian education to the sons of the wealthier classes in Calcutta, appears to be in a flourishing condition. In the Report it is stated :—

“We are happy to be able to state that our Institution has this year attained a degree of prosperity it never enjoyed before. In numbers it has surpassed what it was fourteen years ago, when that remarkable commotion occurred, well remembered by several of our Missionaries and older converts, which swept away 250 of our scholars at once. The Report for the year 1851 tells of the baptism of six students ; of excitement and alarm produced among the Hindu families of the neighbourhood ; of meetings at Bhowanipore and a monster meeting at Calcutta, held with a view to counteract the influence of the Missionaries ; and of the sudden falling away in the attendance at our school from 600 to about 300. From this blow the Institution has never fairly recovered its numbers until the present year. Towards the end of the year, after the Durga puja, the attendance invariably falls off greatly. About the middle of the year, however, the number on the rolls was 655. The number of scholars at the Behala Branch School is 170. The whole number of our Anglo-vernacular scholars this year has been 825. The College classes

have been larger than before. The largest attendance in the first class has been forty-one, and in the second class forty. We feel the necessity of making an effort to enlarge the College department of our Institution. We are urged on all hands to establish a class higher than the entrance class for the Calcutta University. The present standard of education in Calcutta, and the position taken by all other similar Institutions, demand that we should make such an effort.

“The fees we are now receiving from our scholars enable us to carry on our educational work efficiently, with a comparatively small cost to the Society. The amount realized from the fees this year, 5669 rupees, is an increase of nearly 1000 rupees upon the receipts of last year. How great a relief this is to the funds of the Society may be seen from the fact that the fees obtained this year have been nearly sufficient to pay the salaries of the whole staff of Native Teachers.”

After so many years of patient toil, the converts in Bengal and the North-west Provinces are but few, and the Churches resemble the Apostolic Churches in the great cities of Asia Minor. They are as yet but points of light in that continent of darkness; but in some districts in Travancore no inconsiderable portion of the people have been brought under Christian influence, and a vast system of Native agency is employed. The Rev. G. O. NEWPORT, at Parechaley, writes:—

“With the oversight of 78 congregations, containing 7111 adherents, and employing 111 agents in their superintendence, it will be evident that a Missionary can carry on very few direct labours among the heathen. He must chiefly labour indirectly through the Mission agents and Native Christians. In this indirect way much good is done, though perhaps more good might result if the Missionary could more personally and directly engage in the work.”

It is impossible to over-estimate the value of such an instrumentality. The character of these Native ministers may be inferred from a passage in the Report of Dr. MULLENS. Writing of the Madras Mission, Dr. MULLENS states:—

“In regard to ordination, it appeared that there are some ten evangelists in the Mission, all but ready for it; men of excellent character and education, speaking and reading English as well as Tamil. I saw all these brethren in Madras, and held a special meeting with them. They are fine men, of the same stamp as our Native brethren in Calcutta, and if properly guided and trusted may, under God’s blessing, turn out as great a blessing here as our brethren there have been made to the Churches over which they preside.”

Referring to the Stations in Travancore, Dr. MULLENS writes:—

“At the various stations I met the numerous Native evangelists, catechists, school-masters, and colporteurs engaged in the service of the Mission. I was amazed at their number, their intelligence, the high degree of education which many of them have reached, and the strong testimony borne by every Missionary to the spirituality and consecration of several whom they find ‘fellow-helpers in the truth.’ Indeed, I could see in a moment that Whitehouse’s hard and careful work is now bearing noble fruit. I never saw in any Indian Mission a finer set of agents than our Travancore Mission now contains. I never read higher testimony to their education, character, and usefulness than our brethren have given me off-hand respecting the men they have around them. At every station they gave me an address; and these addresses, their own work, are in perfect accordance with the character given of the men by our Missionary brethren. Great affection for the Society, thankfulness for progress, desires after richer blessings, and expressions of personal consecration fill their pages, and are evidently the natural overflow of devout and consecrated hearts. You may imagine my emotion at meeting, a few days later, in Nagercoil, on a special occasion, all the catechists and agents who knew English, that I might give them a few words of counsel. There were 300 present, of whom more than a hundred speak and understand English well; and they seemed to enjoy and appreciate the service. Where else in India or in the East have we ‘that great sight’? It overwhelmed me with surprise, with delight, and thankfulness.”

Afterwards, referring to consultations with the brethren in committee, Dr. MULLENS remarks:—

“A sub-committee reported that there were thirty-two congregations which could be recommended as pastoral charges with small congregations near, and that there were sixteen men in the very front rank of the Native brethren who might be ordained over them or over Missionary districts. The ordination question was fully discussed, and I urged that, beside Yesndian, three others should be ordained during my visit; and the thing was done.”

But, gratifying as this must be, and full of promise for the future, it is mournful to reflect that, even in these more favoured districts, a short distance from these centres of blessed influence, the people are sitting in the deepest darkness, and in many places have never heard the name of the Saviour. The Rev. J. P. ASHTON, writing from Madras, says:—

“The villages to the north of Madras, which were visited last year and the four preceding years, have been visited again this year. This duty has fallen chiefly on Cotilingam, one of our evangelists, who is well qualified for the work and has taken much pleasure in it. He was accompanied either by a Catechist or a Reader, and in most of the villages was well received and attentively listened to. He has nothing to mention of sufficient importance to record in these pages, except perhaps the fact that he met in one of the villages with some Telugu merchants from Calahstree, a celebrated place of pilgrimage about fifty miles north of Madras, and was much surprised to learn from them that, though so near the great centre of Mission operations in South India, they had never heard anything of the doctrines and precepts of Christianity. They however listened to his words with great attention, and thankfully received some tracts and books from him, promising to consider more fully about our religion. It is a striking example of the vastness of the field and the fewness of the labourers, that there should be a most important town so near Madras to which the sound of a preached Gospel has never reached to the present time. Doubtless there are other instances of the same kind. We ourselves fell in with one, which illustrates the great extent of work that is yet to be accomplished. In the month of August we went to the great swinging festival at Periapalliam, only twenty miles from Madras. This town has, we believe, been visited by Missionaries only about four or five times, and yet every year tens of thousands of Hindus flock to the spot to join in one of the most abominable festivals that is held in any part of this country. It was most affecting on the morning before the feast to see the road from Madras to Periapalliam one long crowd of pilgrims as far as the eye could reach, all pressing forward to fulfil their degrading vows. The temple is dedicated to a goddess, and the idol represents a most hideous incarnation of Durga under the name of Elammah. A short account of our visit was published in the principal newspaper of Madras; but, though this is not the first time the attention of the public has been drawn to the subject, no action has yet been taken to put a stop to the cruel and degrading festival.”

When we take into consideration the many and singular difficulties with which the Indian Missionary has to contend, and the sorrows and trials which generally await the Native convert on the profession of his faith in Christ, it may appear a marvel that Christian Churches have been founded, and the substantial advantages of our present position secured. But, when we contrast the number of believers with the number of idolaters—the limited areas where as yet the light of God’s truth shines, compared with the vast regions of utter darkness—the work done with the work to be done—there is enough to sadden us, and to prompt us to cry to God for help and blessing upon efforts so few and so feeble compared with the results we hope to attain.

But, on the other hand, the sacrifices made by many of these poor Christians, not only of material wealth but of affection—the patient endurance of trial, and the diligence and zeal which they manifest, make them lights in this dark world—“cities set on a hill, which cannot be hid.” The manner in which these infant Churches, generally out of their deep poverty, provide for the support of Christian ordinances, and collect funds for the relief of the widow and orphan, in a land where such charities were unknown, and the increasing number of educated and devout men as preachers of the Gospel, afford a solid foundation upon which our hopes may rest for the future.

Nor must we overlook the effect produced by our Government, our Courts of Law, our Schools and Universities, and the prevalence of our English language and literature among the higher circles of Hindu society. The development of the material resources of the Empire, the increased facilities for locomotion, and the unprecedented increase in commerce between England and India, all tend to the overthrow of a system of superstition which belongs to the past, and will not bear the impact of modern thought. While God is evidently blessing the labours of His servants, He is as evidently overruling all these things for the accomplishment of His gracious purposes.

MADAGASCAR.

In Madagascar Christianity appears to have made more encouraging progress among the people, during the past year, than during any other equal period since the resumption of the Mission. The refusal of the Government to fulfil the engagement of the late king in favour of a subject of France, interrupted for a season the friendly relations between the Malagasy and the French; but the Malagasy Government, having paid as compensation for their nonfulfilment of the agreement the extraordinary sum of £48,000, apprehensions of further trouble from France have subsided, and tranquillity prevails.

It is a custom in Madagascar for each successive sovereign to build a royal palace; and the large number of workmen employed for a long time past in erecting a residence for the present Queen, has, with other causes, delayed the completion of the Memorial Churches far beyond what was originally calculated. There is, however, reason to expect that the first may be opened about the present time; and, if attention be not diverted from the work, the whole will, at a comparatively early period, be completed.

The important and populous district on the eastern side of the capital is now destitute of a resident Missionary. The brethren in charge of the other stations have given to it their best attention; but the Directors hope that the devoted minister who is about to proceed to Madagascar will enter upon his holy work in that promising central station before the close of the present favourable season.

But the most important event of the year, affecting our relations with the people, has been the conclusion of the Treaty between England and Madagascar, which was signed at the capital in the month of June last. This Treaty secures to Englishmen liberty to enter and reside or travel in Madagascar, for commercial or other purposes, to erect and maintain buildings for public worship, to practise their own religious observances, and to teach Christianity to the people. By this Treaty exemption from persecution, perfect religious liberty, and full protection in worship and teaching, are secured to all Christians, Malagasy and European. By a Malagasy fiction, all buildings in the country, by whomsoever erected, are said to belong to the Sovereign; and, based as specified on the above Treaty, the Government have given a document, officially signed by the officers who signed the Treaty, guaranteeing the use of the Memorial Churches to the Missionaries of the Society, and to the Christians associated with them, and to their successors for ever. The undisturbed use of these noble monuments of the martyrs of Madagascar, which the generous sympathy of the British Christians has provided, is thus not only guaranteed by the word and act of the Sovereign, but secured by formal treaty engagement with England. And there is no reason to doubt that their consecration and use for the sacred purposes for which they were provided will prove lasting memorials of the source whence Madagascar received the Gospel, as well as evidences of the love and care of British Churches towards their children in the faith, and also of incalculable benefit to the Christian communities of Madagascar for many generations.

Mr. and Mrs. POOL and their companions reached Antananarivo in July last; and Mr. W. E. COUSINS, who was accompanied by Mrs. COUSINS, arrived also in the month of October following, and has resumed his labours under most encouraging prospects.

The Directors have much pleasure in reporting that, in addition to the very large supply of different portions of the Scriptures which have been previously forwarded to Madagascar, the British and Foreign Bible Society have, during the past year, generously sent out a good supply of the entire Bible in the Malagasy language, and have thus satisfied the long and earnest desire of the people for the whole volume of Divine revelation.

Notwithstanding the efforts of the Directors on behalf of the Central School, that important institution still remains without a Teacher. But the Directors hope the female Teachers who accompanied Mr. and Mrs. POOL, will be able to render important service in the instruction of the female Scholars. The several Schools in connection with the congregations are still encouraging.

There are at the capital, in a population of at least 30,000 souls, eight congregations and Churches, seven of them under the care of the Missionaries. In the Churches, when the last returns were sent away, there were about 1800 communicants, with nearly 300 waiting for admission to one of these Churches. Sixteen Churches have been gathered in the villages, connected with two of the Churches of the capital. These village Churches, together with those in Fianarantsoa, contained 822 communicants. Had returns been received from Vonezongo and the villages to the West, as well as from those in the North-east, the total would have exceeded 3000 communicants and 15,000 converts. Besides the villages and congregations to which the influence of the Churches in the capital have been already more or less extended, our brethren continue to receive tidings from remote places, and in almost every direction, of bands of Christians with whose existence they were before unacquainted, and who apply for books and teachers. The Missionaries find their strength taxed to the utmost, and deeply feel the urgent need of two additional Missionaries to enter the wide, important, and inviting field, white indeed to the harvest, which the Betsileo province presents. In the chief town there are already two congregations and about 100 communians, while the Gospel has spread, and small companies of Christians exist in places to the west and south of Fianarantsoa. The whole province is open, and the appeals have long been both frequent and urgent for teachers. Two faithful and industrious European Missionaries in the province might, with the assistance of Native Evangelists, soon spread the Gospel over the whole of this important and populous country.

In no single year since the Society commenced its operations in Madagascar has a more abundant measure of success been granted to its labours than during that now closed. The accessions to the Churches in the capital, nearly 500 in number, include individuals of high rank and just entering upon their early manhood. The instances among the Churches in which the exercise of discipline have been requisite are but few. Madagascar is the smallest Mission-field on which the Society has entered, and in which it has the fewest labourers. In this field it has met with its heaviest trials and been called to sustain its severest afflictions. But the experience of the Divine care and blessing demands our sincere gratitude, while the claims of the still destitute parts of the country and the condition of the newly-formed Churches require our sympathy and prayer. Our brethren are seldom allowed to forget that, gratifying as are the growing numbers that attend the Churches, the classes, and other means of religious improvement, and gladdening as is the evidence of a change of heart which they have reason to hope the Holy Spirit has wrought in many, even these are only babes in Christ. Their knowledge is but small; their faith, though sincere, is feeble; their love often inconstant; while the corruption of the heart, which had hitherto reigned, and is not removed, necessitates a ceaseless watchfulness and resistance.

The Missionaries also feel that their converts dwell in the midst of a heathen community nearly thrice as numerous as themselves; that the rank, authority, and power,

with few exceptions, as well as the laws, customs, and general usages of society, are heathen; that there are few, if any, departments of government service, of general industrial occupations, or even of daily, social, and family intercourse, in which Christians and heathens are not associated; and though, under these circumstances, the former are sometimes overcome by temptation, we never hear of any going back to heathenism—all the changes are from heathenism to Christianity. The remembrance of these circumstances will prevent our expecting in the Malagasy Churches that soundness of judgment and maturity of character which we find in the advanced progress and stability of Christians in our own land. It will also call forth more fervent prayer and reliance on Him who alone is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.

With thankfulness and joy the Directors welcome the Rev. WILLIAM ELLIS and the Rev. Dr. MULLENS on their return to England. Mr. ELLIS, in addition to the many important services which he has rendered to the Society, extending over the last half-century, has succeeded, under very trying and delicate circumstances, in establishing our Mission a second time on the Island of Madagascar. The Directors devoutly record their gratitude to Almighty God that Mr. ELLIS has been enabled to accomplish in so satisfactory a manner this important work.

Dr. MULLENS, at the request of the Directors, resigns the important position he has held in India, with so much honour to himself and with such signal benefit to the Society, to be associated with Dr. TIDMAN in the onerous and important duties of the Foreign Secretariat.

In so brief a review many important facts are necessarily omitted, and many acts of devotion and suffering unrecorded. Indeed, these results, which call forth our astonishment and gratitude, may frequently be traced to the quiet, unobtrusive work of prayerful, earnest men, whose names were little known, and whose doings at the time attracted little attention. Of such men it may be said their record is on high. They are not without reward here; but their great reward will be in the approbation of the Master hereafter.

While the facts submitted must awaken thankfulness, and prompt us to say, with the gladness of the early Church, "Then hath God also to the Gentiles granted repentance unto life," it is melancholy to think how small a portion of the heathen world has yet been visited by the messengers of salvation. And while it is apparent that no European agency can overtake this fearful and wide-spread destitution, and that our efforts must be directed to planting those centres from which the glorious light of the Gospel may penetrate the darkness around by means of self-sustained and ever-multiplying Native Christian communities, yet even these Missions cannot be maintained in efficiency without the strenuous and sustained efforts of the Churches of our own land. It is one of those abiding laws which prevail throughout God's administration, that nothing great or good shall be accomplished without effort, danger, sacrifice. And in this, the greatest enterprise in which the mind and heart of man can be engaged, God requires, and God accepts, sacrifice.

While we humble ourselves before Almighty God on account of the feebleness of our efforts contrasted with the end to be achieved, we desire to accept any measure of past success as springing from His faithfulness and mercy, and to say, "His right hand and His holy arm hath gotten Him the victory."

The CHAIRMAN: Ladies and Gentlemen,—Your Secretary has put into my hands a programme of this day's proceedings, and when I look over the details, and see how numerous are the speakers, and what is the character of the speakers, how rich they will be in experience and in facts for your information, I certainly shall not detain you

very long upon observations that must, in my ignorance, be only upon general principles. Nevertheless, as this is not my ordinary duty, and as I have not many occasions of coming before you, I will not allow to pass this opportunity of expressing to you my sincere love and admiration of the works in which you are engaged and of the achievements you have attained, nor of my deep respect for the Directors, the Committee, the Missionaries, and all engaged in carrying on your great and noble works; and, if I may become so homely, I will just do now as they do at great civic dinners when they give a toast—connect with that the name of our dear old valued friend, Dr. Tidman. Now to praise the London Missionary Society is, according to an ordinary proverb, “to carry coals to Newcastle.” Your praise is in all the Churches, and well you deserve it. I do confess that when I look at your constitution and conduct, I am delighted with the review. I love to see that you are among the earliest that entered into this great work, in the vineyard of the Lord, for the purpose of evangelizing all the heathen nations of the earth. I rejoice in the great services that you have performed in His name and for His glory. And who can speak of the London Missionary Society, and recollect the men that she has produced, without saying that she is, indeed, among the first of all the societies of the earth? Long may her existence last—even to the very latest hour that she may be required. Thousands upon thousands may be her men, such as those she has already produced! and may God’s Almighty blessing rest upon all your undertakings. Now I love your Society, too, for its great catholic spirit. I love to see engaged in your work, and to meet on this platform, men of all opinions and denominations. I love to see that there are members of the Church of England, and there are members of all the orthodox bodies of [Nonconformists. It has a great and blessed effect; for although within the limits of this realm we, perhaps, as Churchmen, and the Nonconformists as Nonconformists, will sometimes pull each other to pieces, and tear each other limb from limb, yet it does so happen that we throw ourselves into each other’s arms and swear eternal friendship the moment it becomes a question of going across the water and carrying the Gospel of Christ to the benighted nations of the earth. That is a true catholic spirit. I should like to see a good deal of it introduced into this country. There is a vast deal of space for us all. There is no necessity that the one should pull down or revile the other—not a bit of it. For God’s sake, let us, in the present emergency of difficulty in which we are, see how we can beget and carry out a spirit of true catholicity, a spirit of unity and concord for the purpose of achieving the great work which lies before us, and fertilizing and covering with vegetation and fruit the great moral desert that lies over so tremendous an area before us. But this is perfectly clear, that without this unity of spirit it will be impossible for us to carry on these works. In these days of trouble, of rebuke, and of blasphemy, I delight more than ever in the existence of Missionary Societies and Missionary operations. Missionary Societies and Missionary operations can stand only upon the pure, simple, revealed Word of God. They must stand upon fulfilled and unfulfilled prophecy; they must stand upon the most reviled and despised parts of Holy Scripture; they must stand upon prophecy; they must stand upon Providence; they must stand upon recollections of the past; they must stand upon joyful anticipations of the future. I say, therefore, that in these days of trouble, of rebuke, and of blasphemy, I rejoice in the existence of these societies. They show in an unmistakable manner, by their teachings, that mankind are not to be saved by rubrics; and they show, too, on the other hand, that nations are not to be regenerated by any substitute for the Gospel. Now, let people talk as they will, reason as they like, compose as they please, let them speculate upon all the principles that can occur to their minds, and draw from them whatever deductions they like, they never can do otherwise than come to the same conclusion that Lord Macanlay came to in a sentence that I heard him pronounce in the House of Commons, “He

that would do anything to subvert or injure Christianity is guilty of high treason against the civilization of mankind." Ay, but another, greater than Macaulay said this: "He that is not with Me is against Me." And any one who shall endeavour, acting either upon a people or an individual, to raise any one man or to raise any nation in the social scale,—any one that shall endeavour to institute real and permanent improvements, any one that shall endeavour to raise man out of the gutter and the mire, and endeavour to set him among the princes of the earth by means contrary to those appointed by Christ,—I say is as much an enemy to our Lord as Judas Iseariot or Pontius Pilate. Well, now, this is a favourable time,—a more favourable time than ever yet was offered for our operations. I believe there was never a period when, in this country and abroad, men's minds were in such a state to receive good influence, so open to the teaching of the Gospel, so ready to listen to the words of their advisers. Now I wish to call your attention to this: in the present day mischief is arising from all sorts of efforts that are made to place upon a new footing and in a new light the great and simple work in which we are engaged. A book was put into my hands not very long ago, called "The Philosophy of Missions." The Philosophy of Missions! What on earth is the meaning of such a thing as that? Is not the true philosophy of Missions the word of our Lord—"Go ye unto all the world, and preach the Gospel to every creature"? But here is the mischief of the present day. We have too much of itching ears and too much of itching minds: we have too much of learned leisure. People sit down and write of these things, and what a waste of time there is in the composition! And what a waste of time there is in the reading of them! Why, how much mischief has arisen from this learned leisure that we have! How many persons, sitting in their rooms and having nothing else to do but to feed upon their own thoughts, have fed upon the very worst things that could have been offered to their imagination! And then they publish all these things, and people read them. And then they say that there are other modes of regenerating mankind, that it can be done in this way and be done in that, and there are people foolish enough to believe what they say. But, I say, let those persons who write and think in this manner, and those persons who are deluded by those who so write and so think,—let them go into all the dens and alleys of human vice and human misery; let them go to India with Dr. Mullens, let them go to Africa with Moffat, let them go to China with Morison, let them go to Madagasear with Ellis; and there, when they have seen all that there is, all the seething misery, all the wretched ignorance, all the frightful mass of idolatry, of wickedness, and of corruption, they will at last, obstinate as they are, be brought to this conviction, that the power of human intellect to do good is nothing, is wretched, when contrasted with the gigantic power of human degradation. Oh, avail yourselves of the opportunity now offered, as stated in the Report, as stated in all the other reports of the missionary societies. See the change of opinion that is coming over the nations of the East; see how Mohammedanism is declining; see how in India the nations are rising in the social scale and calling for better and for truer things; see large masses of the natives of India calling upon the Government to interfere by force of law, and put down the accursed system of polygamy. I never was more struck in my life than by the request made to me by several Hindoos of various castes, and some of the highest caste, when they came to me and said, "We desire, above all things, that the country in which we live should be advanced by every means; but, above all things," they said, "do everything that lies in your power to encourage female education in India; unless you raise the character of the women you never can hope to raise the character of the nation." Is that not an avowal for natives to make? Is that not an avowal to fall from the lips of Brahmins of the highest class in India? Is that not a proof of the decline of bigotry and superstition? Is not that a proof to you how great a door is opened? and also is it not a proof how heavy a duty lies upon your shoulders to come forward by all

your means, financial and personal, to aid in the great work your Directors and officers have undertaken, and concerning which they have been enabled to report to you this day such magnificent and noble results. I trust that the London Missionary Society will never be backward in this great work; I trust that in the great race of competition for the Lord's service the London Missionary Society will take the lead; I trust she will never be wanting in men, never be wanting in energy, never be wanting in life, never be wanting to make, every year of her existence, such a Report as she has made this year. I do humbly pray Almighty God that the London Missionary Society, in all these mighty works and in the race with other kindred societies—I pray that the London Missionary Society may ever be at the head, and never at the tail, of Christ's faithful messengers to carry His Word and His Gospel to all the nations of the earth.

REV. ENOCH MELLOR:—My Lord, and Christian friends, the Resolution which has been entrusted to me to move is—

“That the Report, of which an abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting is devoutly thankful to the God of all grace for the clear and abundant manifestations of His favour on behalf of the Society's Missions in the several widely-extended fields in which its faithful agents labour. The meeting ascribes the varied success which has followed these exertions to the special grace and power of the Holy Spirit, and earnestly implores a more copious outpouring of His Divine influence as essential to the establishment, throughout the heathen world, of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.”

That, my Lord, is the Resolution which I have to move, and I rise to move it with as much of pleasure as I ever rose to move anything, and especially before an audience so vast and, I might almost say, overwhelming as the one with which I am confronted to-day. During the time that this Report was being read, I began to wonder what would have been the effect of a Report which had contained not a single ray of light. Supposing that we had heard to-day that the various Churches which have been planted throughout the heathen world were in a depressed condition, that not only had no members been added to them throughout the year, but that they were really diminishing in numbers, and that the whole aspect of affairs in every part of the Mission-field was exceedingly drooping and discouraging,—what would have been the effect of a Report like that upon this meeting? It is quite possible that the Directors of this Society might have looked dull and gloomy and distrustful; it would have been quite proper for ourselves, as the constituents of this Society, to institute an inquiry into the causes. We might have begun to wonder whether our missionaries have been preaching throughout the year, and we might have wondered, if they had preached, what they had preached; and we might possibly have imagined that they had been preaching a Gospel, another Gospel, which was not another. We might have instituted inquiry as to all these things. But am I permitted to suppose that any member of any Church in England, any supporter of this Society, would have allowed his heart to sink, and feel as if the favour of God had been finally withdrawn from us, or as if the Gospel had lost its known power? Why, my Lord, I should account any man who feels himself to have been regenerated by the grace of God as a strange believer in the Gospel if he were for a single moment to doubt that the power which has vanquished his depravity is competent to vanquish the depravity of the world. It would not be manly to despond; it is never thus accounted; surely it is not Christian to despond, even under disappointment. There is no society whatever, and there is no cause whatever, which has sprung instantaneously to complete success. It is a poor project that we can accomplish at a leap, and the object that we are aiming to accomplish is not to be secured by a leap. It is to be secured by a long, tedious, painful process of advance and regression, and full confidence on our part that as the waves of the sea do still come forward with the advancing tide, notwithstanding occasional regress, so the waves of Divine truth will spread and advance till the whole shore is effectually covered. What is done with disappointments elsewhere, when they occur? A short time ago there was a noble company assembled for the purpose of watching the launch of the “Northumberland,” which refused to be launched. Did the builders at once assemble together and call a meeting for crying? and did they say, “Now let us weep, dear brethren—the ‘Northumberland’ will not be launched?” No; they said, “We must try again; this obstinate ship must be launched.” And so they brought other things to play, developed other resources, and they tried again and failed. They did not then convene a meeting for the purpose of crying; but, looking with a firm face upon the project which they were resolved to

execute, they said, "She shall be launched, she shall;" and they developed yet other resources, and applied them, and at length the ship, as if conscious that matter was no match for mind, slid from her cradle into her native element. There are two cables in the Atlantic which have been laid there for the purpose of uniting the old world with the new; and they are there to-day floating or dangling, or both, as signs not merely of disrupted cables, but of disrupted projects. Has England given up the project? The resolution on the part of scientific men is as strong to-day as ever, that there shall be a nerve connecting England with America, which shall thrill with messages of commerce and peace; and that nerve will be laid, unless they shall discover, after experiment, that there is something inherent in the very laws of nature that forbids the scheme. And when we find that disappointment thus tends to develop power, energy, greatness, and resolve, with respect to secular things, what should be the effect of disappointment upon us, who know that all the forces with which we have to contend are simply creature forces, and that the power which we have on our side is a creative force, and "greater is He that is for us than all they that may be against us?" My Lord, it strikes me that we, as the Church of Christ, in our corporate action, are prone to forget the fact that we must just work and walk by faith and patience, that we may inherit the promises, as we must do as individual Christians. Through faith and patience you and I inherit the promises—through faith and patience our Churches are to do the same. We are told sometimes to look at the condition of the world, and let that teach us the hopelessness of our enterprise. Well, we do look at the condition of the world; we begin at home; we look at our own country: by reason of swearing, the land mourneth, the Sabbaths are desecrated, men rejoice more in songs of lasciviousness and vanity than in the songs of Zion. And where should we look in order to discover a better condition of things? It is not on the Continent of Europe, it is not in Asia, it is not in Africa, it is not in America. We admit that the condition of the world is bad, and when we read some of the predictions of prophecy, such as "As I live, saith the Lord, the whole earth shall be filled with my glory;" and then, looking abroad, we are mockingly told that a prophecy like that has no chance of accomplishment. We see Romanism still spreading its baneful, dark, withering shadow over some of the fairest places of the globe; we see Mohammedanism rising to a fearful height in Turkey, in North Africa, in Asia Minor, and in parts of India; we see Hindooism, sublime for its antiquity, looking upon Christianity defiantly, and asking it to fix the day when Hindooism is to be destroyed; we find Buddhism filling China and asking the same question. We say nothing of Infidelity, we say nothing of the Rationalism we have, in England, with its manifold forms; we say nothing of the other forms of unbelief that fill in the interspaces between the gigantic superstitions to which I now refer; we say nothing of these things; but this we say, that here we have a prophecy; we place the prophecy against these facts, "As I live, saith the Lord, the whole earth shall be filled with My glory;" and this prophecy pierces Romanism, pierces Mohammedanism, pierces Hindooism, pierces Buddhism, and after it has pierced them through and through with undiminished energy and resonance, it still proclaims, "As I live, saith the Lord, the whole earth shall be filled with My glory." If we deemed it wise to look out for signs, we might look out for signs, and we might say, there seem to be intimations in Romanism that she is hastening to decay. Well, my Lord, in our own country it is said that she is going the other way, that she is not going to decay, but that she is getting stronger and stronger every day. Well, I do not very much object to her growth here, if she dies at the heart. If a man dies in the heart, he may be as strong as he likes in his limbs: it is likely to be a convulsive strength, and cannot last very long. And so, if we be told that she is spreading in America, and spreading in England, and she be dying at the heart, she has not a very long time to live. Then, with regard to Hindooism, I have no doubt our friend Dr. Mullens will tell you that the great stronghold of Hindooism,—namely, caste,—has been run through by railway trains, and they find it impossible to mend the castes which have been thus disrupted and broken. And they will tell us that ominous rents are beginning to make their appearance in Buddhism; so that we see some signs of the accomplishment of this prediction. But, my Lord, the question I have to ask is this—Is it our prerogative, our duty, to walk by signs? Have we to go by the sight of our eyes, or the hearing of our ears, or have we to take our stand upon a distinct command and promise, and go and execute the command in expectation of the promise, whether the signs appear, or the signs do not appear? Why, it will be with the triumphs of Christianity very much as it was with the downfall of Jericho. The Israelites received a command to go and take the city, and they went, and it was the most extraordinary siege in the world—a city taken by circumambulation! They go round once, and they look up, and there is not a brick fallen. And they go round twice, and they look—not a brick fallen. Had they attacked it by battering-ram, or cannon, they might have looked to discern

some result—bricks falling out here, bulging out there, and so on. But it was to be taken by circumambulation, and they went round the third, fourth, fifth, and sixth time, and still all the bricks were there, firmly cemented; not a single atom had fallen to the ground. And the defenders of Jericho would look upon those wonderful walkers, and say, “We hope it won’t hurt you, walking so much; it certainly does not hurt us. It is a new method of assault that you are adopting; we wonder how long you will have to walk before the city falls. Go on, dear children, that have come from afar; go on! go on! Jericho will stand a long time if it is to be taken by walking.” But, notwithstanding all that taunt, these Israelites held in their hands the promise, and they held in their heart the promise. It was hard to bear the ridicule and to bear the taunt, but they went round the last time, and the Divine energy which had been held in invisible suspense was released, and the walls fell flat to the ground. What sign showed the walls of their falling, before that energy was released? None. And if it should be so that the final triumph of Christianity should come thus suddenly, why should we look for signs, when our Lord says we shall not say, “Lo here! or lo there! the kingdom of God cometh not with observation: it is within.” We have faith, therefore, my Lord, that we shall accomplish our purpose notwithstanding. I love to take my stand upon the word “shall,” which is so common in those prophets. It is not a long word, but it is wonderfully firm; when you get fairly upon it it is wonderfully firm. “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so”—now mark you!—“so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” I say a man who is not sustained by those *shalls* shall be sustained by nothing. If those divine *shalls* are not a foundation for our feet, there is no foundation, all is sand or floating water. We take our stand upon the *shalls*. Now we go even further: I was going to say, we would improve upon the prophet; he says “even so,” but we say “even more;” for notwithstanding the opinions of modern science as to the unchangeableness of the laws of nature, we affirm that there is nothing so unchangeable as moral law and spiritual law. We have made such rapid advance in science, that we are talking very largely about the inviolability of nature; and our wise philosophers have come to regret Christianity, because they say it makes its entrance into humanity through the gate of miracle. We say it *does* make its entrance into humanity through the gate of miracle. They do not believe in Sinai, because it brings before them a miracle of man’s standing face to face with God. They do not believe in the incarnation, because they say it is the miracle of the Divine in the human. They do not believe in Calvary, because they say the darkness was preternatural, and cannot be explained. They do not believe in the resurrection, because they say resuscitation from the dead is impossible. They do not believe in the ascension, because they say it violates the law of gravitation, which is invincible. They do not believe in a judgment, or in a heaven, or in a hell, because all these speak of things that are beyond the range of human vision and human experience; and, therefore, they do not believe in the Gospel. But we say God’s Word is more sacred than God’s world. He could, were He so to choose, sweep the stars from heaven to-night, without violating a single promise to any of His children. He has made no promise to the sun, no promise to the moon, no promise to the stars. He has made no promise to material things: they are the embodiment of His power, and they are the embodiment of His wisdom. But His word pledges His character, it pledges His truth, it pledges His honour, it pledges His faithfulness, it pledges His love, and if He has spoken one word to one trembling human soul, that word shall never fail. Hear what God says about His own word. He knows what the world is worth: he ought to do, he made it, and he sustains it, and he says, “Heaven and earth,”—ye philosophers, that talk largely about the immutability of material laws! “Heaven and earth shall pass away, but not one jot or tittle of My word shall pass away?” There are only two circumstances, my Lord, which, in my judgment, could justify us in withdrawing the missionary plough from the furrow, after once we have inserted it. You see we have a specific command, “Go;” now, till we get another command, “Come back,” we must stop there. We have the distinct Divine positive; unless we get a distinct Divine negative, equally distinct, we must remain there, whether to live or to die. We may die by the plough, but we must not leave it. There are two things that would justify us in leaving it, apart from that Divine command to retire; the one is, if it were true that, in the lapse of ages, man has become so changed, either by elevation or depression, that either he does not need the Gospel, or the Gospel cannot serve him. Well, man does change. There is no doubt of it. We change in our fashions. The headdresses of our ladies in modern times are not exactly what they were. That applies equally to our costume. Our houses are somewhat different; many of them, I an

thankful to say, are larger and healthier; and our speech is a little different; and, I believe, one must hold it as proved, after the scientific works one has read, that a change has come over the nervous system of these modern times. I was told sometime ago by a very celebrated philosopher, a very eminent physician, that the wonderful prevalence of "tic," for example, which many will understand—that nervous pain which is called "tic," a short word for long, throbbing agonies—that all that is the product of civilization, and that, if we were barbarians, we should get rid of the whole thing. Well, I confess I would rather keep the "tic," and not go back to barbarism. I dare say there is some truth in the statement, also, that the various diseases of man have assumed rather more of the nervous type than ordinary. I have been told, and I believe this also is true, that the human system no longer responds as promptly as it once did to the medicines that used to be employed, and that we require a different class of medicine in order to meet the altered condition of the human system. Well, now, let us always make all the allowances we can. If ever an adversary wishes to exact anything from you, and you must give it to him, give it with a good grace. Now we will allow all these changes of the nervous system, and we will still say man is man; in the centre of him, and in the root of him, man is man; he is just the same as he was. For example, there have been discoveries made of little islands, with men upon them, but we have never found an angel upon them yet—not one. We have never found a man like an angel, nor a woman either. Wherever we go, and wherever new discoveries are made, of new inhabitants, neither the one nor the other is angelic; but they confirm to the letter this, that all have gone out of the way, "there is not one that doeth good, no, not one." So that, if man is changed at all, he is not changed for the better anywhere; no, with all his changes, I look on him in different nations, he has the same features as he had when the pyramids were piled in the Egyptian desert. If you look into his mind, it is the same there. Has he reason? he always had. Has he imagination? he always had. Has he passions? he always had. Has he conscience? he always had. And if you look into his heart and experience he is just the same. If now he loves his God, that is a new thing; if he is no longer all his lifetime subject to bondage through fear of death, that is a new thing. But none of these new things have we discovered. We find humanity everywhere what humanity was; and, as long as man is the same, let us thank God the Gospel is the same; for if there were a change in the Gospel,—and that is my second point,—then we might retire. But there is just this feature about the Gospel, it cannot change. There are two things in it: the first is truth, and the other is the Spirit. Now truth is always truth, and the Spirit is always the Spirit; and unless the truth can become false and the Spirit can become weak, we must take the same Gospel still, and say, as we take it, "The hand of the Lord is not shortened, that it cannot save, neither is His ear heavy, that it cannot hear." There are just two remarks I wish to make before I sit down. First, it is imperatively required at the present time by this Society, that it should have a large increase in the liberality of the people. Now that is a fact; and if our hearts were in their right condition we should rejoice in it. I cannot understand how it is that, so late in the history of Christianity, men have not got beyond the point yet, that it is a somewhat unpleasant and irksome duty to give. Until, my Lord, our Churches are raised to the position in which men shall feel that liberality is one of the highest privileges which God has vouchsafed to give them, we are in a very wrong condition. Here we are in England, and may say without impertinence, I trust, to France, or to our dear brethren of America, here we are in advance of the world's civilization. I may say we have touched the highest mark of the world's wealth; there never was a country so wealthy as England is now; within the last twenty or thirty years there has been a vast augmentation in our wealth, the results of which are seen on every hand. It is a painful business to know what I do know, that occasionally parties are to be found, who, when you visit them for the purpose of securing their sympathy for some Christian object, will tell you calmly that they are poor, and cannot afford to give, and the very same evening they will have a banquet with their friends at their own house, which will cost them not less than 30*l*. Oh! poor, poor soul, you are! but do not call your pocket poor if you can give 30*l*. a night for a banquet and not one shilling for the Lord. Many can only be called Christians in virtue of that charity which "believeth all things," and "hideth a multitude of sins." Why, matters, you know, are just thus—If you go about for the purpose of asking help with one of those delightful books with red backs, you will find that men have an instinct by which they can pierce through the book and see lines of names. They understand it at once, before you have opened your project, and say, "No, thank you, not at all this morning; I really cannot afford;" and when you invite them to come and take a refreshing, nerving bath of liberality, they stand

"shivering on the brink,
And fear to launch away."

What! is this the spirit, and ought this to be the Christianity, of men who give this account of themselves as Christian men—"We are not our own, we are bought with a price, therefore let us glorify God in our bodies and spirits, which are His?" When it shall come to this—that men shall feel very uneasy indeed in their spiritual man, unless they are giving off, just as they feel uneasy in their external man unless they are giving out from the lungs and giving off from the skin; unless they feel equally unhappy spiritually, when there is not this kind of, I was going to say, sensible monetary perspiration, sensible as well as insensible; till we reach that time, we have not reached the true Christian point. But when the time shall come that friends meet us and say, "You have not been recently to ask me for money; I am getting unhappy; there is a disagreeable feverishness coming over me; do come, it will be my salvation, do come; I want to be delivered from this irritation; do come; it will be such a relief;" when that time comes, and men shall feel, and say as they feel, and feel as they say, "It is more blessed to give than it is to receive"—those will be the times when Christianity shall fill its wings with might and droop no more. Then we must have more prayer. You see, my dear friends, with regard to the operations of husbandry there are two great branches—there is the one branch that man has to attend to, and there is the other that God attends. God says to us, "Now I am not going to plough your fields. I have given the wisdom and skill for the formation of ploughs, and so on, and all that operation you must carry on; I cannot do work twice, first charge you with power and then do the thing myself. I gave you that; you shall sow the seed, I will give you the seed; and you shall make the plough, and you shall plough, and you shall carry on the lower operations of husbandry. But I will tell you what I will do for you,—I will keep the grand old sun full of light and warmth, and there shall come the plentiful rains in spring and in autumn, and I will send winter with its pulverising power, and you shall have the blessed and refreshing dews; if you do your part of the work, you shall never have to look to Heaven reproachfully, and say that Heaven is forgetting you. While the earth remains, remember the promise, "seed-time and harvest, summer and winter, shall not cease." And so in the spiritual husbandry, God says, "You sow the seed, you scatter it broadcast over the nations. I will tell you what I will do,—I will let the Spirit come. "Prove me herewith, and bring ye tithes into my storehouse;" which, being Christianly interpreted, means "Bring your full-handed wealth, and bring your full-hearted prayer, and prove me—prove me if I will not pour out a blessing, that there shall not be room enough to receive it." I stood, some years ago, along with a friend, now on this platform, on the top of the Riffelberg, that grand mountain that rises out of the valley of Zermat. It was early morning; the stars were still shining, shining with a lustre that became dimmer and dimmer in the light that escaped from the as yet unrisen sun. There was darkness in the valley, and silence as well, except for the sound of waterfalls, on the right hand and on the left. And then, in the twinkling of an eye, the Mount Cervin peak—that peak of wonder and mystery—blazed with glory; and then one by one the whole amphitheatre of mountains was kindled up by the magic touch of the king of day. The higher he ascended into the heavens the more his light descended upon the hills, like an unfolding garment of gold, until the shadows were startled and chased away from the valleys, and night had gone from the scene. Thus shall it be with the Bible, thus shall it be with Him who is the Lord of the Bible, its Giver, and its Theme. He shall rise higher and higher, touching mountains and filling valleys, until "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever.

MR. THOMAS CHAMBERS, M.P.: My Lord, and Christian friends, I rise for the purpose of seconding the Resolution which has been so ably moved by Mr. Mellor; and as he has read to you the terms of that resolution, I shall not trouble you with them again. I rise with very great pleasure once more at the anniversary meeting of the London Missionary Society, for a few moments, to have the privilege of identifying myself with so great a cause as that which you have in hand. And I do so as one of the great body of the Christian Church, to show that every member of the Christian Church, because he is a member of it, is a person who should be identified with missionary work. Dr. Tidman has just told me that this Society was instituted in the year 1795—in the midst, that is, of the blood and conflagration of the first French Revolution—and this Society arose, and others too, as the result of revived Christian feeling in England, in consequence, probably, of Wesley and Whitfield, and their preaching. And now we hold our anniversary meeting in 1866, on the eve, as I fear, of one of the most fearful continental wars which ever has been known. More than 2,000,000 of men, probably, on the continent, are under arms and ready to go into conflict;

and one cannot help feeling that if there ever was a time when the Christian Church, and every member of it, should look out upon the face of the world's history with the expectation that they have a deep interest in what is going on, it is now. Why, we have had Christianity in the world 1800 years and more; we have had Europe, so to speak, Christianized and civilized for centuries, and centuries; and now, in 1866, we are about to have a war for the most miserable of all objects—a war in which there shall not only be a greater array of baptized persons under arms to fight and destroy one another, but a war in which all the marvellous science and the marvellous wealth of Christendom is to be exhausted in that slaughter. And if there ever was a time when Christian men should be looking to what their work is, I think it is just this time, and the missionary work above all. It is quite true, it is said, every time we have a missionary meeting, that the inadequacy of our means to the work we propose to accomplish is very great, and in anything else except the missionary work, it would be monstrous to start any project unless there was some reasonable proportion between the means to be employed and the end to be attained. Unless the agency should be reasonably shown to be fit for the work that was to be done, it would be absurd to go on. But it does not apply to missionary work. It is the sublime apparent inadequacy of the means to the greatness of the result that is our warrant for going on. It is the "foolishness of preaching." It is God that makes weakness overcome power, and things that are not to put to nought things that are. And missionary work is accomplishing that, has done it, and is doing it. And now—I did not catch exactly into how many languages the Bible has been translated, or among how many tribes it has been preached—but one cannot help feeling that, at all events, the time is coming, and is very close, when the Gospel shall be preached among all nations for a witness, when there shall not be a tribe of men in the midst of whom the standard of the Gospel shall not be raised for the purpose of taking possession of that tribe and the country it inhabits, in the name of the Prince of Peace. And the end, therefore, is coming when we shall have done that, when the Gospel shall have been proclaimed in all these places, not for the conversion of the myriads who inhabit them, but for a testimony in the name of the Gospel and of Christ, and then the end shall come. We stand here in the midst of London,—in the centre and capital, as I believe, as Mr. Mellor has said, of the civilization of the world, at a moment when the wealth of London exceeds the wealth of any city that ever was upon the face of the earth; and a wealth which those who understand the matter say is likely to increase even more rapidly than it has during the last twenty years;—we stand in the midst, and at the head of all scientific discovery and discussion; and amidst all that is interesting in London,—in our commerce, our science, our philosophy,—it is the meetings that are held here, and in a few other places in London, that give the Christian character to the population of this great empire. The most popular sciences now, perhaps, are geology and geography, and I say with Lord Shaftesbury, we rejoice in every discovery that is made by either of them. We would go with the geographers and explore the unexplored parts of the world, if there yet remain any; and I long for the day when, at the meeting of the Geographical Society, they will have a map of the countries which they have had the merit of exploring, coloured to show how far Christianity has been carried into them by those who have explored them. I trust the time will come when the more of the world that is discovered, the more of the Gospel will be carried into it, and what God Himself commanded men to do may be entirely, and absolutely, and finally accomplished—"Take possession of the world and subdue it for Him." My Lord, I congratulate this Society upon its history; I congratulate it upon the Report which has been briefly read in our hearing to-day. It is the facts that are contained in that Report that are the arguments in favour of this Society: it is the fact, that north and south, east and west, and amidst the myriads of India and of China, and of the South Seas, that in the midst of slavery, and superstition, and paganism, and idolatry, wherever it is, the Gospel is being preached in its simplicity; and although this Society stands, as it does here and elsewhere, in the midst of heresies, it stands, as Lord Shaftesbury says, a perpetual witness and advocate for the truth; and this and kindred societies are doing the best for the truth by working the hardest in spreading the Gospel. It maintains truth better than controversy; it maintains truth better than the best arguments that can be put into books, to take the Gospel on the faith of what it is, and what it shall accomplish, and to preach it far and wide, not only among the ignorant population of our own great towns, but among the population of the whole globe, so far as it is in our power to do so. I trust, therefore, that as a lay member of the Christian Church, I am representing, as I know I do, hundreds of thousands of persons who feel that we cannot consent to slacken in this great work of Christian evangelization. We cannot draw back, as Mr. Mellor says, till we have got the word of command to withdraw. Our object must be—I hope

we shall every one of us be found willing to pursue it with all diligence—our object must be to be trustful, and not to be merely sanguine, which is a very different thing from being trustful. A sanguine man takes a hopeful view of signs, and when they become gloomy he loses his hope; but a trustful man does not rely upon signs, but he relies upon promises, and it is not because, in this quarter or in that, there may be signs more or less hopeful or gloomy, that we are to rise or fall in the temperature of our Christian philanthropy; it should always be maintained at a high point, on the ground of our firm and unflinching faith in the Word that cannot fail. I have much pleasure in seconding the Resolution.

The Resolution was put to the meeting and carried unanimously.

A collection was then made, after which a verse was sung:—

“From all that dwell below the skies.”

The Rev. AUBREY C. PRICE: My Lord and Christian Friends, I have great pleasure in submitting for the approval of this meeting the following Resolution:—

“That, on the review of the past year, the meeting cherishes sincere gratitude to God for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers when exposed to imminent peril at the commencement of her voyage. The meeting also devoutly recognises the grace of God in the progress and prospect of the Madagasgar Mission; and unites in rendering grateful praise for His watchful care and guidance over the Rev. Dr. Mullens in the visitations of the Society’s Missions throughout China and Southern India. It welcomes him with cordial affection this day, and anticipates important advantages to the Society from his future labours in his native land.”

Now, my Lord, as a clergyman of the Church of England, I am very glad to be here to-day. I am very glad, I say, to be here to-day, and to be permitted in the name of the great Evangelical party in the Church of England, to say to all of you, the friends and supporters of the London Missionary Society, how heartily we wish you God-speed in the name of the Lord. My Lord, during the remarks with which you opened this meeting, and during the addresses of previous speakers, I was very forcibly reminded of some words of Dr. McNeil, in a volume of sermons recently published by him. He is speaking of the worship of the Christian Church, not of one section merely, or party in that Church, but of the whole body of believers, by whatever name called and to whatever denomination belonging, and he says, “There is a world-wide liturgy going on. The worshippers are diverse in clime and colour, in character and in language. Their modes of conducting worship are diverse; there are written prayers and there are extempore prayers; there are old psalms copied from the Hebrew Bible and there are new hymns breathed from the Christian heart; there are Episcopalian transepts in the temple, and there are Presbyterian pews, and there are Congregationalists, Methodists, Baptists, Moravian, and many other benches. To the narrow eye of the earthly spectator the scene is confused; to the narrow ear of the earthly auditor the sounds are discordant; but to the eye and the ear of our great Interpreter in heaven—our great Liturgizer before the throne of God—the scene is one and the sound is one. Every one is feeling ‘I am a sinner,’ and is saying it as best he can. Every one is feeling ‘Christ is a Saviour,’ and when the utterances of all reach heaven their united voice is ‘Worthy the Lamb!’” Now, my Lord, as in their worship, so also I believe in their work—Christians are one. All evangelical men, by whatever name they may be called, are agreed in this, that the Gospel of the grace of God is the only effectual remedy for all the evils which sin has introduced into this world of ours. You may educate men as highly as you like (I, for one, think you cannot educate them too highly), but by education taken alone you can never change men’s hearts. You may punish men as severely as you like, and by doing so you may deter others from the commission of crime, but by punishment taken alone, you can never save men’s souls. The Gospel of the grace of God only, as taught in that good old-fashioned book which Infidelity hates, and at which modern Scepticism affects to sneer, but which we, who love the Lord, prize and reverence as God’s inspired revelation of His will, and God’s gracious message of His love to a fallen world—the Gospel alone, as taught in that book, is God’s antidote for all the poison, and God’s great panacea for all the ills and sorrows of a world that lieth in the wicked one. I say, my Lord, all evangelical men are agreed in this; but I go farther and say, that all evangelical men, by whatever name they are called, are also agreed in this, that it is their bounden duty to make that Gospel known. The commands of our Master, dear friends, are precise and clear, and express—“Go ye into all the world, and preach the Gospel to every creature.” These are the marching

orders of the Church of God, and to disobey those orders, or to neglect those orders, is to be guilty of mutiny against the Captain of the Lord's host. It may be that the wants of our home population are great and pressing and increasing. I believe that they are so, and I would say, and say heartily, by all means recognise these, and do your very utmost to grapple with, to meet, and to relieve them. The radii of the circle, which lie closer to the centre, lie more widely apart towards the circumference; and, just so, the affections of the human heart do and ought to fall chiefest on those who are nearest to us. But if charity begins at home, do not let it stay at home. Let us embrace in our sympathies, our love, our prayers, and our efforts, the whole world. It was on this principle, as I understand it, that Christian Missions were first instituted by the Lord of the Harvest. The Gospel was to begin at Jerusalem, but it was to be preached to all nations. Love to God, and to man, kindled in the hearts of the disciples of Jesus Christ was to fall first upon Judea, then to radiate from Judea to Samaria, and thence to the very ends of the earth. Remember, our Master knew all things—as the omniscient God, when he stood upon Mount Olivet and gave that command to His disciples to which I just now referred, He looked into all future, so dark to man's eyes, and He saw clearly all the seething mass of iniquity, and all those terrible sorrows and woes with which we in the present day have to contend amongst our home population; and yet, seeing all that, and seeing it clearly, He said to us, just as He said to His disciples of old, "Go ye into all the world, and preach the Gospel to every creature;" and I verily believe, my Lord, from that day down to the present, in the whole history of the Church of God, the men who have been foremost in Missionary work have always been the first to recognise, and the most earnest in the endeavour to grapple with, the wants of our home population. Now, my Lord, the London Missionary Society, recognising all this and believing all this, has sent out men, fit men, good men, true men, faithful men, into different parts of the heathen world—this their one business, as I rejoice to believe it is their one earnest desire and aim, to tell sinners of Jesus Christ as the Saviour of the world, to bring to bear upon men's hearts the glad tidings of that wondrous salvation wrought out by Him upon Calvary. Now we are not met to-day to defend missionary work, it needs no defence; but we are met to-day to express publicly our thankfulness to Almighty God for the wondrous blessing He has vouchsafed upon us in the missionary work. In the Acts of the Apostles we read that the men who were sent forth by the Church at Jerusalem of old to preach the Gospel returned from time to time to give an account of their labours, and that the whole multitude of the faithful in Jerusalem rejoiced together in the wondrous works which God had wrought by their instrumentality. And that is just what we are doing here in London, during this month of May, and it is just what we are doing here in this meeting this morning. The resolution which I have the honour to move raises from beginning to end the note of thankfulness. There are three points of thankfulness touched upon in the resolution. It pledges this meeting to thank God, first of all, for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers, when exposed to imminent peril at the commencement of her voyage. I need say nothing to enforce that point in the resolution. You must all feel—we must all feel—that it is a matter of devout thankfulness to Almighty God that funds have been raised up for the purchase of a second "John Williams," and that that ship has been preserved through the perils of the sea, and will be brought, it is hoped, to a favourable termination of her voyage. Then again, this resolution pledges the meeting to thank God for the progress and prospects of the Madagascar Mission. I feel it would be simple impertinence for me to say anything upon that point, because I am to be followed by one whose name is loved and revered wherever missionary work in Madagascar is known or heard of. If there is anybody here who knows little or nothing about the Madagascar Mission, my advice to them is to get at once a copy of a book published by the Society, entitled "Madagascar: its Missions and its Martyrs," and I say a man's heart must be harder than iron, and cold as the coldest iceberg in the Polar Sea, if he does not thank God for what he has done in regard to that missionary work. Then we are asked to thank God for His watchful care and guidance over the Rev. Dr. Mullens, in the visitation of the Society's Mission throughout China and Southern India. Dr. Mullens is here to speak for himself, and I am sure you will be very thankful to hear him. God, sometimes, I believe, now and then, steps out of what I may call His ordinary course, to make use of an unconverted or an unfaithful man, in order to bring his Gospel to bear effectually upon the heart of a sinner. He does that to prove that He is a sovereign, and that the work is His and not man's, but He does not ordinarily do it. God does not ordinarily bless unfaithful agency. The Word of God applied by the Spirit of the living God, is the only thing that will convert the sinner or save a soul, and if men add anything to that Word, or take anything away from that Word, I do not believe that God's blessing will follow. Now the Church of

Christ in the present day--it has been alluded to already this morning--the Church of Christ in the present day, has to grapple with a very powerful foe in the shape of modern Scepticism. There are men who are doing their best to emasculate the Bible which we love; there are men who deny the authenticity and deny the plenary inspiration of the Bible which we love; there are men who are trying to explain away all the fundamental and distinctive teaching of the Bible which we love, and whose teaching can only end in this, that they leave their miserable dupes without a pilot, without a rudder, without a chart, without a compass in the midst of the wide ocean of doubt and uncertainty. My Lord and my Christian friends, the Bible is the power of God unto salvation, just because and only because from beginning to end it testifies of Jesus Christ. By type and by prophecy, by history and by parable, by precept and by promise, the Bible points us to God's own Son, and declares everywhere, in the plainest language, that His is the only name under heaven given amongst men, whereby they can be saved. Christ is to the whole fabric of Divine truth, as contained in the Scriptures, just what the key-stone of an arch is to the arch itself. Take away that key-stone, and the arch, however beautiful it may have been before, will at once become a heap of ruins. There will be the same stones there, but they will have fallen in confusion, and be utterly useless for any practical purpose. Just so with the Scriptures; take Christ out of the Word of God, explain away the sacrificial character of the atonement made by Jesus upon Calvary, deny the imputation of His obedience and death to the believer in Him, and you spoil the whole Bible. You may admire its diction, you may praise its poetry, you may say that its precepts are beautiful, loving, and good for man, but you render the Bible powerless at once to do that which God gave it to do--to save souls and fit men for Him. Now, the London Missionary Society has no sympathy with this modern scepticism. Her agents believe that the Bible, not a portion of the Bible, not a little bit here and a little bit there, which we are to pick out and select for ourselves by that verifying faculty which we are said to be endowed with, but the whole Bible, the Word of the living God; her agents believe that the Gospel which is contained in the Bible is not effete, is not worn out, but that whenever and by whomsoever faithfully preached, it is to-day, just as it was 1800 years ago, "mighty through God to the pulling down of strongholds." The agents of the London Missionary Society are content to preach the same good old-fashioned truths which Paul preached, and which Peter preached, and which John preached, and which all the disciples of the Lord preached, and are content to know nothing amongst their people save Jesus Christ and Him crucified. The London Missionary Society honours God in her work, and God, as we have heard this morning, has put honour upon her. God has fulfilled His own precious promise--"My word shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." And we have heard in the Report, which was read to us this morning (a Report full of thrilling interest), how, instead of the thorn, has come up the fir tree, and, instead of the briar, the myrtle tree, and how they are even now in every land to the Lord for a name, and for an everlasting sign which shall not be cut off. My dear friends, the London Missionary Society asks you to-day, not for help merely, but for increased help. Help this good cause, first of all, as you have been told to-day, by your prayers. "The effectual fervent prayer of a righteous man availeth much." Pray for an increased and abundant outpouring of God's Spirit upon the Directors of this Society, upon the agents employed in other lands by this Society, and upon all heathen converts made by their instrumentality. Help this great agency, again, by your money. Good old Mr. Bunting used to say that money was like the ass which the Lord Jesus Christ rode upon when He went into Jerusalem. That ass was an ignoble animal, but the Lord had need of it. And money is in some sense an ignoble thing, but God needs it for the carrying on of His work here upon earth. Then help this Society further by seeking to raise up amongst your friends and neighbours those who shall feel an increasing and intense interest in it. Oh! my dear friends, it is a most glorious work: it is the most honourable work--the work of Missions--in which any man can be engaged. Some of you have seen or read of Staffa's wondrous cave or Giant's Causeway. Those who have done so will remember the grand basaltic pillars, and columnar arches meeting overhead, as by the skill of some mighty architect; they can recollect those dark passages where the roar of the wild waves tell with surging voice of the Creator's praise. Over them stretches the still deep-blue sky, or the storm-gathering cloud, and there the sea-bird nestles its young, and the traveller stands and gazes, lost in wonder, upon the architecture of creation in its sublimest form. Here is one of God's temples. This He spake into being by His word of power. No man helped him in that work; no man stood by Him when He laid those mighty foundations. God alone, in the almightiness of His power, spake and it was done; He commanded and it stood fast. But there are other and more glorious temples to be built--temples in which

the Holy Spirit of God is to dwell, and in which Jesus the Son of God, is to reign—and in building these more glorious temples, God condescends to make use of human instrumentality. He has no need to do it. Without our aid souls could be saved, and saints edified, and heaven peopled with happy inhabitants; but He does condescend in His mercy and love to make use of man, and He stamps eternity's broad seal upon all man's consecrated work for Him. We may not be permitted to see all the results of our labours here and now; but the great day of His coming will declare them, and when we stand there amidst that mighty throng gathered out of every nation, and kindred, and people, and tongue, and see many of these poor heathen in other lands gathered home by our instrumentality, with God's blessing upon it, standing clothed in white robes, and bearing in their hands palms of victory, and as we hear them singing that song which shall echo and re-echo through the arches of heaven evermore, "Salvation unto our God that sitteth upon the throne, and unto the Lamb, for ever and for ever," we shall be more than rewarded for all our work for God. My friends, God has work for us all to do in the Mission-field, and God says to us all, in regard to this work, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." Oh for more of a missionary spirit! I am reminded, while I am speaking, of an anecdote which I have read somewhere, I don't know by whom related, of a Scottish woman. She saw a horse galloping down the street, dragging behind it a battered carriage from which the driver had been thrown. There, in the road, straight in the path of the infuriated animal, was an innocent, prattling little child. With one wild cry, in which the mother's heart within leaped forth for utterance from her lips, she darted straight as an arrow from its bow, and the next instant clasped the child to her bosom, sobbing out her ecstasy in a joy that does not kill. A cold gray eye had marked that movement, but made no effort to save the child, and by and by the remark came forth from lips thin and bloodless, "Woman, that is not your child." "No," she replied, as she thought of her little ones at home, and with a flush of beautiful vermilion, whose richness showed her all unconscious of the nobleness of the deed she had done; "no, bless it; but it's somebody's bairn." There spoke, my friends, what I call the true missionary spirit. These poor heathen in other lands belong to our common God, and He has told us to go and save them by His blessing upon our labours in His name.

"Shall we, whose souls are lighted
With wisdom from on high:
Shall we to men benighted
The lamp of life deny?"

"Salvation, oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Hath learnt Messiah's name."

The Rev. W. ELLIS, who was most enthusiastically received, said, My Lord, my Christian friends, five times successively has the annual gathering of this great Society been held since I had the pleasure of appearing among you; but I have been with you in spirit, and I thank God that I am once more permitted to be personally present with you; I thank you, my Christian friends, for the encouragement which your cordial and affectionate welcome to me has given me on this occasion. When I left Madagascar, at the close of my third visit, in the autumn of 1856, darkness brooded over the land, and gross darkness over the people. They were altogether given up to idolatry throughout the length and breadth of the whole land, except in some few small points where there was light; but that light was overshadowed by the dense, fearful darkness of heathen night, so much so that wherever that light burned, it shed its influence over only the hearts of those who had received it. I recollect the last night I spent among the Christians before departing for my native land. A number of distinguished Christians had come to spend that last night with me. We remained perhaps from nine or ten o'clock in conference and in prayer, till nearly two o'clock in the morning, and even then they dare not venture out to their homes without first sending a person to look at the gates through which they could pass into the street, because they knew that such was the hatred against any effort to promote Christianity among them, that sentinels were planted around my dwelling in order to ascertain who came into my house, and also to listen, and, if possible, to overhear our conversation. I mention this simple fact, that those men who had been with me the last night I spent in their country, dare not leave the inclosure round my house till a person had been sent to look at the avenues, to see that there were no spies there; for if it were discovered that they had been there, and had prayed or joined in prayer, they would have been tried, and most likely consigned to fetters, if not put to death.

Such was the state of Madagascar when I came away. In the summer of 1861 tidings came of a great change having taken place there; that the cloud which had brooded over the country was withdrawn; that light appeared, and that liberty to profess Christianity had been granted to the people. As soon as these tidings reached this country, the Directors of the London Missionary Society, who had been watching and praying, together with a large portion of the Christian people of England, that that day might come, asked me to return to help the Christians in maintaining their ground, and employ the means which they possessed for extending the Gospel around them. I believe within a fortnight after the arrival of authentic intelligence, I was on board the vessel on my way to sympathise in the joy as I had sympathised in the fears, and sorrows, and sufferings, of the devoted men and women in Madagascar. I went also to prepare the way for others to enter upon the great work to which God had opened up the way, not only among the people in the capital and the central provinces, but to help to extend it until the inhabitants of the whole island should be made partakers of the light of the glorious Gospel of the grace of Jesus Christ. God granted us a favourable passage, and in due time I reached the shores of Madagascar; and never shall I forget the day when our vessel entered the mouth of the harbour of Tamatave. The lofty surf was breaking in foam and spray over the reefs on either side; beyond was the same sandy beach, the same lowly huts, the same battery around which, on my first visit, in 1853, I had seen the heads of thirteen Englishmen and Frenchmen stuck up on poles to deter all foreigners from penetrating the country. All these emblems of cruelty and barbarity had been removed; floating over the battery was a long broad white flag, and on that flag, in scarlet letters, the name of "Radama," the friend of the Christians, the evidence that the change reported had indeed taken place, and that the object for which I had come to Madagascar might be accomplished. This was not all; the Christians had accompanied me to the sea-beach on the day of my departure, and dare not proceed farther; but now our ship had scarcely anchored before two officers came on board to say that there were messengers from the Churches to welcome me, and that an officer had been sent from the Government to accompany me to the capital. The change was remarkable, when I recollected the peril which formerly attended any manifestation of Christian feeling, and saw now, almost before the anchor was down, certainly, with the first officers who came on board, Christian officers coming to bid me welcome in the name of the Christians. Shortly afterwards I went on shore, and what my feelings were when I landed, I shall not endeavour to describe; but there is one thing I cannot but mention. We had often wished to pray together, and sometimes in the daytime Christians who had been conversing with me had said, "We must pray: we cannot live without praying." On those occasions I had gone to the most secret inner-room in my house, where we had knelt down, and I had asked one of them to pray, or prayed myself; but it was always only in a whisper, lest we should be heard. They never dare come to my house openly in the day, but they came at night, at nine, ten, and eleven o'clock at night, and seldom left till past midnight; and on those occasions we read the Scriptures and conversed on what we read. We prayed to God, but always in an undertone, lest we should be overheard; for it came to my knowledge that, at one time eight sentinels were planted round the inclosure, with orders to take down the names of any persons who came to my house. On the occasion to which I am now alluding, it was arranged that we should proceed to the place of worship and render thanks to God. I landed late the same afternoon, and an officer from the palace met me with a letter inviting me to hasten to the capital. Another officer met me, bidding me welcome in the name of the Lord, and asking me two things: first, "Have you got any Bibles?" secondly, "Are the missionaries come back?" I said I was sorry I had only a few Bibles, but a large supply were coming, and that I had no missionaries, because I had not stopped until they could get ready, but as soon as ever they could get ready, other missionaries would follow, and that we should be glad to resume our efforts among them. We halted, and entered the house of God, but it was too late for the Christians to assemble, and the next day we united there in reading of one of the thanksgiving psalms, as expressing our gratitude to God for allowing us to meet together, and then two of the natives offered up fervent, grateful acknowledgments to the Lord, that they were able to meet together in that place, and under these circumstances. They thanked God that their friends in England had not forgotten them, but still felt for them, and that, as they had sympathized with them in sorrow and suffering, they were now come to share their joy and help them to derive advantage from the blessings now enjoyed. These were the subjects of their thanksgiving and their prayer. I will not detain you by relating the hospitality and kindness I received. As soon as possible I set out on my journey to the capital. The first Sabbath brought another thing again to my mind strikingly contrasting with former times. I had been informed by my friends—for I had always friends travelling

with me—that the Government of that day had given orders to those who were sent down to escort me to the capital, to observe whether I read the Bible to the people, whether I prayed with them, whether I instructed them and encouraged them to observe the Sunday. These things, I knew, the persons in my company were ordered to notice and report upon; consequently, I dared not invite any of the natives to be present with me when I read the Scriptures or observed the Sabbath day. I always contrived on that day to be very tired, so as to wish to rest, that we might not travel on Sunday; but I dare not invite them to unite in any Christian observance. Now, on the first Sabbath when we halted on the journey, I found there was in our company a number of Christians, and there were not only Christians, but also several members of the Native Churches, and we had Divine service twice on that day; and, as it was the first Sunday in the month, those of us who were communicants commemorated together the dying love of our Lord Jesus Christ, not only for our own encouragement and as the means of cheering our own hearts, but as an observance which might excite attention, and lead to inquiry among those around us. When I remembered that on former occasions I had not even dared to read the Scriptures among the people, and that now the heathen natives of the village where I was came to listen or look on at the observance, as well as to inquire what we were doing, I was astonished at the change. I proceeded on my way, and when within a day-and-a-half's journey of the capital, I saw a large number of people assembled on the sides of the road before me. When we came nearer I found that they were a deputation of Christians sent from the capital to welcome me. When we came still nearer they commenced singing; and, after mutual Christian greetings and a song of praise, we proceeded in company to the capital. Here I had very affecting intercourse with the Christians. There had been severe persecution since I had left in 1856, the most fearful that had ever taken place in Madagascar. Six of the men with whom I had spent my last night in the capital, and who were among the most distinguished Christians in the country, had suffered martyrdom, and their brothers and sisters and friends came to me to tell me not only of their own grief and sorrow, but that God had enabled them to be faithful, and to thank God that no one of them had denied Christ. It was a melancholy interview, but the melancholy mingled with joy. I saw, in the evidence of the power of the grace of God in the hearts of those people, an earnest of the future triumph of the Gospel. I felt assured that the power of that Divine grace which could enable men to meet death thus cheerfully for Christ's sake, was able to effect the conversion of the Malagasy throughout the length and breadth of the whole country, and that this would sooner or later take place. On the first Sunday after my arrival I visited the congregations of the Christians, for they had been accustomed, after they had been recalled, to assemble together in the places of worship which were given to them by the Government at the time, for the worship of God. I first went to the old chapel at Ambatonakanga, the central place to the north of the capital, the first place erected specially and exclusively for public worship in Madagascar. It was opened in the month of May, 1831, and continued to be a place of public worship until 1836, when the last missionaries were obliged to leave the country. The place was then seized by the Government and turned into a prison, where felons, and thieves, and other criminals were confined, where the first Christians who were accused and sentenced to punishment were incarcerated; and from that same place, which had been a place of worship, the first martyrs were led forth to death. When I was there in 1853, that place was a prison; afterwards, in order to desecrate it as much as possible, it was turned into a stable, and used as such, until the Government was changed, when it was restored to the Christians and prepared by them for public worship. I went to the place early; there was a congregation of Christians there, amounting to about 800 persons, all seated. When I entered, many of them rose, according to a previous concert among themselves, and commenced singing a hymn of thanks to God. When they had concluded the hymn, one of the Native ministers bade me welcome. I expressed, in a few broken sentences, my grateful sense of their kindness, and before I left I addressed them, stating that I was present among them a witness for England, who had sent the Gospel to them, and who would help them to maintain it, and never forsake them. I told them that England did not forget the long night of suffering through which they had passed, but were now giving thanks to God for them, that He had opened a door for the Gospel, that it might have free course and be glorified; that English Christians had sent me to tell them that their affection had in no degree diminished; that they were anxious to assist them in carrying on, to the utmost of their power, the work which God had so mercifully permitted to be begun amongst them. I also told them that there was a large number of Bibles, and that there were several missionaries coming. After I had spoken, thanks were returned unto God, in utterances interrupted by tears, amongst the people. I may mention that it is an unusual thing with them to

show emotion. The Malagasy are not like the Africans—emotional in the expression of their religious feelings. I do not say they have not religious feelings, or that they are not strong, but they are not accustomed to give vent to them. You will very seldom see a congregation of Africans without a manifestation of that feeling; but it is a rare thing in Madagascar. On that occasion, however, there was a manifestation, because they said they could not repress it, so great was their joy. And I may take this opportunity of saying, that if there is one thing more than another which strengthens and encourages the heart, and brightens the prospect of the Churches in Madagascar, next to the unfailling truth of God in regard to His own promise, and His assurance that He will never leave them nor forsake them; that as their day, so shall their strength be—if there be one thing next to that which cheers, animates, and sustains them in the prospect before them, it is that they are one with you, my friends; that they are one with the Christians of England. They speak of England as their father and mother. It is a peculiarity in their language to say, not, “you are father, or you are mother;” but “you are father, and you are mother;” and when I have said to them, “That cannot be—I cannot be both father and mother,” they have said, “Oh, but you and your country, and the Christians in England, are all that father and mother can be to us; we have affection, we have kindness, we have care, and we have assistance and help from them; they are father and mother to us.” This was the expression of their feeling. Well, there were in that one church about eight hundred people gathered together—as many as could get inside. They have enlarged it in order to admit more, and now there are always a number standing round at the doors and windows, getting as near as they can, so as to catch the voice of the speaker. It is a singularly encouraging and pleasing fact that all that are Christians, if they can, come in and sit as close as they can, but those that are inquiring, or still heathen, keep outside. The Christians used to say to me, “If you see these people standing round the door, you must not speak to them or they will go away, they don’t like being noticed or spoken to.” I went on the same day to another church, at a place where a large number of Government workmen were formerly employed under lay members of the early Mission, who instructed them in the arts of working wood, iron, &c., and had taught them that more excellent wisdom contained in the Bible. The Government had given the Christians there a large, long carpenter’s shop, almost as long as from one end of this hall to the other, and that place was full: I suppose there were a thousand people there; and they gave me a welcome as cordial as I had received from the others. I told them to proceed exactly as they would have done if I had not been there, because I wanted to see how they conducted their services; and I can assure you, my Lord and Christian friends, that there was as much seriousness and apparent devotion and propriety of conduct, and as much simple, plain, explicit declaration of the Gospel of Jesus Christ by the Native preachers in those services, as we find in our services here. I thanked God and took courage when I saw the simplicity, order, and apparent sincerity of their worship. I then visited another church on the west, nearly as large, and well filled with Christian worshippers. There were perhaps nearly a thousand people there, and the same services were carried on. I ought to state, that at the time when I arrived in Madagascar the natives were accustomed to go to worship before daybreak in the morning. They carried with them, or had their servants bring to them, refreshments, and they generally devoted the whole day, either to united services or to conversation amongst themselves, near the place where they were assembled; they also had sometimes two or three congregations come in, one after another, to the same place. I asked them why they went so early, and they said they had been accustomed to worship together only during the night. From 1836 to 1861, they had had no public worship in the day time. They had regularly had public worship every Saturday night, to which they went at about eleven o’clock, and dispersed at about three o’clock on the Sunday morning, and they said it did not feel natural to them at first to meet at different hours—it did not seem natural to them to wait till eight or nine o’clock, and so they continued to collect early, as I have stated. The first ordinance Sunday—the first Sunday in the month—I attended the celebration of the Lord’s Supper. These people had been accustomed, when left to themselves, to select from among their own number the most intelligent, efficient, respectable, as well as the most consistent men among them, to preside over their meetings, and to administer the rite of baptism and the ordinance of the Lord’s Supper among them. This was their own doing, when there were no missionaries, during the years that they were left to themselves. I told them to proceed in their accustomed manner, because I wished to see how they had conducted these sacred observances. On the table, which was spread with a decent cloth, were the elements, and the pastor, with two assistants, sat at the side of the table; they pursued very much the same course as we do in England. I asked them who had taught them this. They said they had never

been taught it, but they recollected that in the Church composed of the Mission families this was the way in which they had commemorated the death of Christ; and, consequently, they had imitated that. There were at that time, so far as I could ascertain, about 300 in Christian fellowship in Madagascar, and there were nearly 3000 persons connected with these congregations. Since that time the work has advanced satisfactorily, steadily, gloriously. I may state, in the first place, that there has been not much that was outwardly observable; no great religious movement among the people; nothing at all approximating to anything that we are accustomed to speak of as a revival; nothing which you could observe in the families, or in the public proceedings of the people, to indicate that there was active religious movement; but there has been a gradual steady progress of religious feeling among them. And I mention another thing: we have often inquired of individuals among the people, "What was the cause which led you first to think of becoming a Christian? What was the cause that led you to wish to be baptized, and to take on you the name of Christ? What was the cause that made you wish to unite with the people of God? Was it reading the Word of God? Was it a sermon that you heard one of the preachers deliver?" And in some few instances these have been the means, but generally it has been the spirit, it has been the character, it has been the conduct, it has been the conversation of members of their own family, who were Christians, or persons with whom they were acquainted, which had produced a favourable impression upon their minds, and led them to think, "There must be something strong and true in the religion that could produce such a great change. I remember," they would say, "this or that man when he was a thief; I remember this man when he was a drunkard; I remember this man when he was addicted to every vice, and when we were afraid of him, and used to detest him; and now a more honest, true, sober, and kind-hearted man than that man is could not be. There must be something in this new religion that would produce all these changes." Beyond this, I have asked our preachers, I have asked the men who assisted us in this work—for you must not suppose for a moment that the few Europeans who are there are able to do anything more than instruct, lead, superintend, and direct the movement of this—I was going to say—"army," but of the goodly company of native labourers that the great Head of the Church has raised up, and, by His grace and by His Spirit, has qualified in an eminent degree for the work—for they are, in some respects, and in their own line, far more efficient agents than we are—when inquiring of them I have said, "What is the cause most frequently expressed to you of the change in those who come to be baptized? Is it sermons that are preached? Is it anything of the Word of God? Is it anything that you have said?" And they have generally answered, "No; it has been the influence of their relatives who have been Christians; it has been the influence of their companions who have been Christians." Now, to my own mind, this is one of the most satisfactory results that could possibly be presented to us to show that the work which has been carried on there has not been effected by the power of man, but is the work of the Spirit of God, accomplished by the Spirit of God in the hearts of the people of Madagascar. I am afraid I may not be heard, and I ask, my Christian friends, your indulgence. Fifty summers' suns have passed over my brow since I entered the missionary work, and I find that my voice is impaired. I feel the effects of the tropical climate, more in speaking than in some other efforts; therefore I fear lest I should weary you by endeavouring to give you details which you cannot hear. But I will not detain you much longer. I will leave all notice of other events, and just bring before you the state of Madagascar now. I have told you, my Christian friends, what I found when I went there. I will go back for a season. In a few days' time, viz., the third Sabbath in May, it will be thirty-five years since the first converts to Christ in Madagascar, twenty in number, were baptized and admitted to the Church. When I left there were in the capital alone eight congregations. Connected with those eight congregations, every Sabbath-day, there were about 12,400 hearers. Connected with each of these congregations there was a Church, and the number of communicants in the Churches, at the time I left, amounted to rather more than 2000. We may indeed say that, "the little one has become a thousand." The Church was established with twenty members; it has now 2000. In fact, I believe before this time the number is more, because my friend and fellow-labourer, a most devoted, able man, Mr. Toy, wrote to me by the last mail, to say that he had nearly 200, whom, in the next three months, he hoped to admit to the Church. That letter was dated March; so that as there were other devoted brethren expecting to receive additions to the Churches under their care, there are more than the 2000 at this present time. We are not satisfied with maintaining the Gospel in the capital; but we cannot expect to evangelize Madagascar, to extend Christianity over the whole island, from the north to the south, and from the east to the west, from sea to sea. We can only establish the

Gospel at certain points. We have from the beginning selected the capital—the central provinces; and I am glad that the Society has taken up that view and is endeavouring to establish a strong efficient Mission there—building up the Churches of Christ, and aiding in building, so far as we can, upon a sure foundation, and leaving them, viz., the Churches, to spread east and west, till they cover the whole unevangelized part of the island. This is our plan, and, consequently, we send some of our best men to the villages round about, where there are Christians—perhaps a Christian family or two—with a view of gathering and strengthening the small congregations there; and we have no fewer than sixteen Churches connected with two of the congregations in the capital. I have not the returns of others; but connected with these two congregations there are sixteen Churches. In connection with these sixteen village Churches there are 822 communicants. In the district of Vonizongo, which is 60 or 100 miles to the west, there are 120 members; in the several Churches at Fianarantsoa, 200 miles to the south, where the Gospel was first carried by military officers, two congregations assemble every Sabbath day, and two Churches have been gathered, comprising 100 communicants. I regret we are not able at present to send two missionaries there. Scarcely a month passed, before I left, without our receiving letters from those two Churches, requesting us to come and visit them, or write home to our friends to come and preach and teach among them. In this Betsileo country perhaps there are nearly as many inhabitants as there are in Imerina, and they are ripe for the Gospel. The Gospel has penetrated among them. There are increasing numbers of converts to Christ, and the Christians there are not able to meet the requirements of their countrymen. I do hope that, after the statement made today, the Churches connected with this Society will furnish the means, and that the colleges will furnish the men, to establish a Mission in the Betsileo country, and that the natives will not be left any longer hungering for the bread from heaven, and thirsting for the water of life, without our being able to supply their wants. Such, however, is the present state of Christianity in Madagascar. There are about 3000 communicants in connection with the Churches associated with this Mission. I find that of those Churches with which we are acquainted, the communicants amount to about one-sixth of the professors of Christianity. I may state here, for the information of many friends who are present, that the great object of the missionaries, and quite as much of the natives, is to admit none who are unfit into Church fellowship. There was nothing that surprised me more when I arrived among them, and became acquainted with the state of the Churches, than the purity of those Churches, and the care which the native pastors had exercised in not admitting any, not only who did not profess faith in the Lord Jesus Christ, repentance for sin, and hope of heaven, and whose life and conversation were not, so far as it was known to the Church, consistent with the requirements of the New Testament. There might have been double the number of communicants in the Churches had not the missionaries, and had not the native teachers, before the missionaries came, been extremely careful to preserve the Church pure. And as a result of that, I may state that, though I was amongst them three years, the occasions on which we found it necessary during that time to exercise discipline were extremely rare. No inconsistent person was allowed to commune, and yet I do not think that, during the three years, we had occasion to exclude more than four or five individuals from my own Church. My brethren and friends, thank God for this! They might have had a larger number in the Churches if it had not been for the care that was exercised; but they did not want those who were not fully qualified for membership. I think the Holy Spirit must have taught them that lesson, and impressed it very strongly upon their hearts, that “holiness to the Lord” should characterize all connected with the Church of Christ; therefore, if there is any deviation from the holiness required by the Gospel, if a man is a communicant, he is told to keep away from the sacred ordinance; and if he is not a communicant, he would not be admitted to the Church. I have mentioned that I left Madagascar in suffering when I came away in the year 1856. There had been before that period severe and fearful persecutions; but the most severe and the most deadly persecution of all that Madagascar has suffered—and it has had an unusual share of suffering during the short period of its Christian existence—the most severe was the last, which commenced in 1857, within twelve months after I left the country. During that persecution, eight men died from the tangin or poison; thirteen men, including some of the most intelligent and distinguished among the leaders of the Christians, were stoned to death; two hundred and fifty were sold into slavery, and fifty-six were subjected to a punishment apparently specially invented, because the ingenuity of the persecutors had been exhausted in the employment of other punishments, for the purpose of deterring the Christians from following after Christ. A new punishment was invented. The smiths belonging to the Government were ordered to forge iron fetters—ponderous, massive, frightful, horrible fetters; and fifty-six Christian men and women,

were loaded with the fetters, then sent away to distant parts of the country, where the fever prevailed, in order that they might become the victims of fever, that the pains of the fever might be added to the torture of their fetters, and that the gradual approach of death might be rendered more physically agonizing to themselves, and more appallingly terrible to others. They were sent, that they might be exposed to the fever, to different parts of the country. One party of them were sent to Ambohibahazo, 100 miles distant to the east; another party were sent to the north-east; another party were sent to the west, on the borders of the Sakalava country; and some were sent to the south. These irons were not put separately on each individual, but they were chained together in small companies, like felon gangs, of five, seven, or nine; and, thus chained together, they were sent to these distant parts, there to die. The irons were never to be removed. When death released a victim—and many of them died before the first twelve months were passed—the soldiers that were in charge of them ruthlessly cut off the heads, and slipped the ring, which had been rivetted on, over the neck of the corpse, and then cut off the feet, and slipped off the ring from the ankles, and left the corpse, either to be devoured by the dogs or the birds of prey, or to be buried by some attendant or friend. But this cutting off the head and feet, my Christian friends, was a kindness. Sometimes, when one of them died, there were no persons to separate the dead bodies from the living sufferers. This chain [referring to a massive piece of ironwork exhibited on the platform], which I will explain to you in a minute or two, was worn by one who died, and who still remained attached to his living companion, until, after a considerable time, his corpse had almost proved fatal to his friend. But another friend came near, and the survivor petitioned him to obtain a knife, so as to be able to liberate the dead body from the living sufferer. Such was the torture they suffered in this persecution; and fifty-four of them—some accounts say fifty-seven—were thus afflicted, and I only heard of one who was not a Christian. Such as these were the fetters that were forged and were fastened on the Christians, and which they were to wear till death should release them. Through this aperture [explaining the instrument] this rude massive iron ring was passed, and then bent round the neck of a Christian, and rivetted on that Christian's neck; and then at the other end a similar ring was passed through, and rivetted round the neck of a second Christian, like an iron collar, and thus the two Christians were bound together; and then a third was attached, and so on, according to the number which the sentence of the judge ordered to be put together. There were not fewer than three; there were not more than nine. Besides the rings on the neck, two iron rings were placed one on each ankle. This is one which was given to me by the widow of one who had worn them. It weighs $7\frac{1}{2}$ lbs. One was rivetted on each ankle; thus the men were sent away to suffer as I have stated. They were not able to move by themselves: they could neither rise up, nor sit down, nor lie down, without help. More than 56 lbs. is the weight of these irons. $7\frac{1}{2}$ lbs. is the weight of each of these for the ankles, so that there were 15 lbs. on the two ankles of one of these Christians, with 46 lbs., which was the weight of the bar and the ring on the neck. That was the weight which they were sentenced to bear till they died. I might mention, to show you how much family religion prevailed amongst them, that the man who bore that ring round his neck was a most eminently distinguished Christian, according to all testimonies respecting him. His father was a Christian, and his father died in chains such as these; and two of his sisters were Christians, and they died in similar fetters—not these identical fetters, but fetters of the same kind; and his brother was also sentenced to the same punishment, and wore fetters such as these for four years, and through the wonderful mercy of God survived. At the other end of this bar was the first or front man of the five. Five of them were chained together in the company, and he was the only survivor. The others all died in their chains. I saw some of the survivors of these sufferers on my arrival there in 1862. They were helpless, emaciated, bed-ridden sufferers, with scars and wounds in their flesh, but peace, hope, joy, glory in their souls. I never heard—and I was with many of them, and I think there were from seven to nine of the immediate relatives of these sufferers before me every Sabbath-day in my congregation—I never heard a single expression of any vindictive feeling, of any desire of revenge, of any wish for evil to come upon those who inflicted all this torture on them; but the desire that I did hear was that they might know Christ, that they might know the Word of God, and that they might have a hope full of immortality. That was their only wish. There was no repining, there was no feeling of impatience, but there were thanks to God that they had been enabled to be faithful. These people were not sent to these different parts of the country which I have mentioned, merely that they might have the fever, but they were sent in order to intimidate the people of that country, that they might see in their degradation and the intensity and perpetuity of their sufferings the enormity and the heinousness of their crimes, and

that the spectators might be warned of the consequence of indulging for a single moment in any desire to imitate their example. On market days these companies of five, seven, or nine, who were chained together, were raised up and led to the market. They could not walk of themselves, but soldiers or friends went between each two prisoners to support the heavy bar of iron, and others held up their arms, and thus they were taken round the market-places, that those who saw them might see in their degradation and sufferings the consequence of following their example. And what was the result? It was very different from what those who forged these fetters expected. Their meekness in enduring sufferings for Christ's sake touched the hearts of the spectators, and they said, "What have these people done? They are not murderers, not thieves, not criminals; what have they done? There must be something peculiar, strange, and very important in this new religion, so to embitter the authorities against them. There must be something in this religion very powerful, of which we know nothing, to enable them thus to bear all this affliction and suffering." And this led the natives to make more inquiry on the subject. I visited one of the places to which they had been sent, in company with one of the survivors and the widowed husband of one who died in the chains. Their prison belonged to an idol keeper, and the idol's house stood on one of the sacred mountains near the village, in the market at which they had been exposed; and it was perhaps in part to be ascribed to this cause that I found in the nearest village, on the south and south-east, at another on the north-east, and at another on the north, Christian congregations and increasing Churches. These Churches were zealous mission agencies, extending the Gospel of Jesus Christ in the neighbourhood around; and we have not, in any equal distance so near the capital of Madagascar, more village Churches, better evangelists, or greater work going forward, than in the part of the country which was the scene of these tortures. I have brought these fetters home—I exhibit them here to-day—not for the purpose of gratifying an idle or a vain curiosity, but as evidences of the reality, the stern conflict Christianity has to maintain, the trials the Christians have to bear, the nature of the work in which we are engaged, the condition of the Christians who receive Christ in such countries, and such states of society as these fetters come from. I exhibit them, therefore, as evidences of the need of missionary effort—continued, extended, augmented missionary effort, to change the hearts of the heathen. The hearts of the heathen are full of hatred and malice and cruelty. The dooming to death by these fetters was only one of the manifestations of the insensate hate, the sickening barbarity, and the murderous cruelty of heathenism, when it can carry out its own purposes. I exhibit these fetters as evidences of that state of things, and as a reason for the continuance of your efforts. I exhibit them, farther, as an evidence of the truth of the Word of God, which declares that "the dark places of the earth are full of the habitations of cruelty," and that their houses are filled with "the instruments of cruelty." I exhibit them, farther, as evidences of the power of the faith, and love, and constancy of the hearts of the Malagasy Christians. These identical fetters have been rivetted on the limbs of men, and worn by them, because they believed in Jesus Christ—because they professed their faith in Jesus Christ—because they refused to renounce that faith in Jesus Christ. They might have avoided all the suffering which these fetters inflicted. Those Christians might have averted it all at the beginning, if they would only have renounced the name of Jesus Christ; not only that, but they would have been clothed with honour, enriched with gifts, raised to distinction, and had all the elements of happiness around them; but they declined. At any period of their suffering, at any hour, they might have been instantly relieved, if they would only have denied Christ; but they refused. They suffered on and on, month after month, year after year, till death brought them deliverance, "enduring as seeing Him who is invisible," and "not accepting deliverance," that they might obtain a better and more glorious resurrection. Here was the "patience of the saints;" here was the power of faith; here is that power which heathenism itself has in Madagascar acknowledged it cannot successfully resist. During one of the the last persecutions, before these fetters were fixed on, there was a conflict of fourteen days' duration between the advocates of the Christians and the advocates of heathenism at the public contention. There were many persons who were not publicly and officially among the Christians, but were their friends—clever men, able men; and they argued, and they contended, and they brought evidence, and for fourteen days this struggle was carried on; and at last the heathen party acknowledged, "We cannot resist it: this is the last time that we will attempt it; for it is useless; just in proportion as we augment the severity of the means which we employ to stop it, just in that proportion it seems that the Christians increase in the country." Consequently, these chains which were worn are evidences of the power of faith in the hearts of those who receive it; but I exhibit them, farther, as evidences of the power of the Gospel. Heathenism has employed all its powers to gratify its spirit

of hatred of Christianity, of which the fetters are only the evidence and the symbol. They failed to accomplish the purpose for which they were used. I therefore adduce these as evidences of the invincible power of the grace and the Gospel of Jesus Christ, and also as a ground of thankfulness that there are no fetters worn now. The last fetters were broken in 1861, when Radama II. ascended to the throne. We owe it to Him who has the hearts of all at His disposal, and especially in whose hands are the hearts of kings, that there has been no persecution since that time. The present government is heathen, declaredly, avowedly heathen, but "the Word of God is not bound." Christianity is free; Christianity is respected; Christianity, if not loved, is not resisted. We thank God for that! And besides that, we have to thank our own beloved sovereign, Queen Victoria, that there is no reason now to fear that fetters such as these will be again forged and rivetted on the limbs of the Christians. In the draft of the treaty which was sent out from England—the proposed treaty of amity and commerce between England and Madagascar—there occurred this remarkable sentence: "Queen Victoria asks, as a matter of personal favour to herself, that the Queen of Madagascar will allow no persecution of the Christians." As I heard that sentence read, I felt my own heart glow with warmer loyalty, and glow with gratitude to God that Queen Victoria filled the English throne, and that her right royal, queenly heart had prompted that request, and had sent that message far across the water to a royal woman's ear, and, by God's blessing, to that woman's heart. In due time, after arrangements had been made, we were called together to the signing of that treaty; and in that treaty, which was signed about a month before I came away, was this expression, "In accordance with the wish of Queen Victoria, Queen Rasoherina engages that there shall be no persecution of the Christians in Madagascar." God bless Queen Victoria! God save the Queen of Madagascar!

On the rev. speaker uttering this last sentiment, the whole of the audience rose, and sang the National Anthem.

The Resolution was then submitted by the noble Chairman, and unanimously adopted.

The Rev. Dr. MULLENS, who was received amidst prolonged cheering, said: My Lord and Christian friends, I have been requested to move the following Resolution:—

"That this meeting is deeply impressed with the value and importance of an educated and ordained Native ministry, which is happily increasing, especially in our Indian empire; and it regards with feelings of admiration and encouragement the generous efforts of the Native Churches towards the maintenance of the Gospel among themselves."

I thank you most heartily for the kind manner in which you have received me. Six years ago I stood upon this platform to say to the members of this Society "Farewell," on my return to India. Now I have come back, not as an invalid, nor from any wish or purpose of my own; but I am here at your invitation to transfer to the work of the Society at home all the affection, and the service, and the experience that I have endeavoured to give to it for twenty-two years in your Missions abroad. In that position of heavy responsibility and of unusual honour in which you have placed me, I ask the sympathy, the confidence, and especially the prayers of all my brethren around me, and of the Churches over which they preside. I know well that in India and China the reputation of our Society stands deservedly high. The Lord has blessed our labour. He has given evidence that the word of His grace has not been preached in vain; and, if the Churches that support our Society are only faithful to those grand opportunities which the Lord is giving them in these great fields of heathenism, there is the strongest reason to expect that the Society may now enter on a new race of usefulness, and be more honoured by success than it has ever been. Fresh from the field of labour, you will naturally ask me, in Scripture language, "Watchman, what of the night?" Long have you laboured in these Eastern Missions. During the last thirty years you have expended on the Missions of India and China something like three quarters of a million; you have sent out, during twenty years, more than a hundred missionaries; you have hitherto maintained in India and China a steady staff of sixty men, which has just been increased to nearly eighty. Other Societies have been working in like manner. Many veteran missionaries have passed into the heavens, their work completed. Many young men, after going forth with earnest hearts to devote themselves to missionary work abroad, have been compelled to return against their own will, and have greatly disappointed the expectations entertained of their usefulness. After such devoted toil, and amid such disappointments, you may indeed ask me, "What of the night?" Let the answer ring forth clear and plain, "Night there is, indeed, but 'THE MORNING COMETH;' and the day that is dawning shall be glorious indeed!" If it be true, my Lord, as some aver, that, on the Gulf of Guinea, Christianity has been only an evil; if it be true, as they aver, that in Dahomy it

is Mohammedanism that is making the people gentle and patient, peaceful and humane, at least it is not so in India. In India, Mohammedanism only added pride, ferocity, and treachery to the vices of idolatry already existing. The warlike zeal of Mahmoud of Ghiznee, the ruthless fanaticism of Allah-ud-din, the stern bigotry of the great emperor Aurungzebe, crushed down under foot all the rights of the Hindoos, plundered them of their property, drove their women into seclusion, and left thousands of their temples heaps of ruins. Hindooism, again, has only led the people into an idolatry, growing more and more degraded every year. It produced the terrible system and sufferings of suttee and hook-swinging; it has never been able to check falsehood and lies; it has led the people into deeper and deepervices. And, until Christianity came, the wise and gentle teacher—came like Christ Himself, with silent footstep, words of compassion, and deeds of might, to soothe crushing sorrow, and to bind broken hearts, no one had ever appeared to satisfy human longings, or dry up the deep springs of human woe. Growing enlightenment and public law, the law established by a Christian nation, have already swept some of these evils away; and those influences of the Gospel are now at work which, under the Spirit's blessing, shall eventually cure them all.

But, my Lord, you will ask me, what are the proofs that our Christian work has made a real progress in India? You will ask me to give some illustrations of the mode in which Christianity is acting upon the country, and the fruits that it has already produced. The Report read this morning has already referred to communications that I made to the Directors of the Society during my recent visit to their Mission stations in China and South India. You have heard many details of that visit, of what I saw among the Churches and the Native preachers of China, and especially of my visit to the flourishing Churches and numerous Native ministers in our excellent Mission in the province of Travancore. I would, therefore, rather give you now my idea in general of the forms which our success has assumed, and by which progress is illustrated. But, my Lord, there are two things which we ought always to keep in mind in estimating the value and result of mission-work in India. First, we ought to ask from all who criticize our labours, whether they be opponents or friends, that they at least reckon in the calculation the element of TIME; next, we should ask them at the outset to form definite notions of what really is success and what is not. We must ask them, my Lord, in the first instance, to consider the question of TIME. They think, perhaps, that our Missions have gone on for an indefinite series of years. But, in India, practically, all our principal Mission stations have seen Christianity at full work only for a period of about thirty years. It was not until the charter of 1833 that India became fully open to the Gospel. We had been preparing men, and preparing stations, and preparing agency before that date, but little had really been accomplished; and it was only after 1833 that our Missions were extensively enlarged, and the one hundred and thirty Missionaries then existing in the country were rapidly increased to two hundred and to three hundred. In China, all the older stations in the five ports of China and the island of Hong-kong were established only after the war of 1842; while all the Missions in the northern ports and up the river Yangtse are less than five years old. Let us remember that these Missions are still young, and that in India at least we have gone to the most difficult field of labour that the world can present to us. You ask time in building, in mining, in travelling. You ask for time in education, in scientific inquiry, and in wise legislation. And surely in that stupendous scheme, which plans not the elevation of an individual only as a Christian, but the carrying out that process which shall make family life pure, which shall make villages truthful, shall free towns from vices, and make a nation into men, may justly demand the longest time of all. Why, my Lord, even our Anthropological friends reckon upon the same basis. They tell us how it took ages upon ages to elevate our handsome cousin the gorilla into a negro! How many ages will it take to make the negro, about whom they use terms so hard, into a genuine white Christian, as good as the men who describe him! Let us have, my Lord, the element of time. Let us consider the period when our Missions began, and the duration of the efforts that have been made; and at once we sweep away all the objections of our unamiable critics, and half the doubts of our ill-informed friends. Let us also clearly understand what is success and what is not. A large number of our excellent friends consider that the grand end of Mission work is attained when souls are converted to God. On the other hand, a large number of our opponents, convinced that all individual converts are hypocrites and impostors, require us to make nations into Christians, and, because we do not accomplish the work to their satisfaction, loudly taunt us with failure. We want both these results, and many others. Besides the individual converts, and the national work of reformation, there are many other elements of success, all of which begin to develop themselves the moment the Gospel really gets to work. Converts, Churches, Native preachers, an independent Christianity, an active, self-supporting,

self-propagating Christianity, Christian literature, Christian agencies, public morality, social morality, and active public law : all these results spring from the active agency which Christianity puts forth, when it has fairly an opportunity to labour, and time is given it to produce results. These results, my Lord, are to be met with in India, and often shall we find that when there arise social difficulties, as in Madagascar or as in India, in the profession of individual converts, the public education of a nation, the changing of its public opinion, goes on most extensively, goes on deep below the surface, and operates, to a vast degree, before unthinking men imagine that anything whatever has been done. That is exactly our position in India.

Looking, then, at these two elements of the question, there are several results to which we cannot but turn, if we would fairly estimate the value of our toil. And, first, I would ask you to notice that one great result of the labour we have already carried on has been to train the Church itself to labour henceforth more efficiently in its agency, more humbly in its spirit, and in more complete dependence upon the Spirit's blessing. What a strange and sad story is the story of the search after the North-west Passage ! What terrible privations, what hard sufferings, borne through long months and even years, amid the icy darkness of the polar nights ! And yet what a line of heroes that search has given us : Parry and Ross, and Franklin and Maclure, with others whose names are "familiar in our mouths as household words" ! What fortitude they exhibited ! What patience they displayed ! With what heroic silence they bore their sufferings ! But, while this search after the North-west Passage has given us but small results—the outline of a few frozen continents and seas and islands—the knowledge that the passage should be made from the westward if made at all, and that then it is practically useless ; while (I say) this search has destroyed our ships, it has given us MEN ; and to this day its story thrills the blood of the manly and the young, and incites them to deeds as noble. So is it with the work of the Church in foreign lands. When we went forth, we knew nothing about heathenism, we scarcely knew anything of barbarism, we scarcely knew anything of these savage nations to which so many of our Missionaries have gone ; but we have been learning and learning and learning. We have learned for ourselves lessons of patience and lessons of faith ; we have learned more to humble ourselves under the hand of God. While many would ask us tauntingly, "What do these feeble Jews ?" we would turn upon them and reply, "Who hath despised the day of small things ?" "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This is especially true of our work in India. I would not for a moment refer to the reflex influence of Missionary work upon the Church at home. My brethren around me can do that far more correctly, more clearly, more deeply, than myself ; because they are so practically acquainted with it. But I would point you to the influence of our labour on the Church itself in India. We have learned to know ourselves ; we have learned to know our antagonists ; we understand Hindooism ; we know all its literature ; we know its history ; we know its arguments ; we know the spirit, the character, the resources of its priests ; we have seen the vast vested interests that stand on the side of idolatry, and form such an awful barrier to the progress of truth and the progress of conviction. But we have fleshed our maiden sword ; we have already won our first victories, and we know that there is nothing to fear. Only give us time, and then the faith and the patience, and all the lessons of instruction that God has given to us during the labours of the past, will only make us go forth more humbly, and yet more full of faith, to the work which we are appointed to do.

I would point you, my Lord, to a second benefit that we have secured in Missionary labour abroad, in the perfecting of our systems of agency. When our great engineers planned that noble structure the Victoria Bridge at Montreal, the materials of which it was formed, and the shape which those materials assumed, were first to be found not on the banks of the St. Lawrence, but on the Mersey at Birkenhead. There we learn that a whole iron-yard was devoted to its use. The steam-hammer, the punch, and the lathe, the train and the tramway, the cradle and the crane, were kept in full employ, until, piece by piece, it was all completed and shipped to its destination. There, again, the coffer-dam and the pile-driver, the iron-boat and the crane, were long at work before a single pier could be erected, or a single girder placed. Yet all that machinery was needed in the first instance ; and the more complete the machinery became the more thorough was the saving of human labour, and the more efficient was that human labour made. My Lord, do the supporters of our Missionary societies appreciate at their proper worth the numerous Christian agencies included in our Missions at home as well as abroad ? What a vast array of agency you have around you in your schoolrooms and ragged schools and churches, and in the varied forms and applications of your Christian literature ! What an army of agents you have, of all

classes and of all qualifications in the Church of Christ—from the learned minister down to the simple Bible-woman—all gathered, all instructed, all employed, with the single purpose of bringing home Christ's divine Gospel to the poor as well as to the rich. We employ the same sort of agency in foreign lands. We, too, have been employed during past years in perfecting our agency in all our stations. We have our houses, our churches, and our schoolrooms; we have gathered our dictionaries and grammars of language. We have perfected ten translations of the Bible in the languages of India, and fifteen translations of the New Testament. We have books for education, our tracts for heathen, our books for Christians; hymn-books for worship; books descriptive, books controversial. We have had all these things a long time, and have set them in continued operation, that so our work may thoroughly be applied to the sphere in which we toil. All this agency, my Lord, was not made by strangers; it has not been made by chance. It has been called forth by wants; it has been made to suit wants; it is exactly suited to the sphere in which it is placed, and suited to the end for which it is designed. I consider, therefore, my Lord, that, if we look on the one hand to the training of the Church, the agents by whom the labour is carried on, and on the other hand to the vast array, the completeness, and the fitness of all the instruments of its labour, we have in these two results alone of our Missionary work a reward sufficient for all the toil we have expended, for all our contributions, all our anxieties, and all our cares.

I wish I had time to speak at length of the direct results of our Missionary labour. I have rather been "beating about the bush;" I have given you the outworks, because, as a rule, you direct your thoughts far more frequently to the direct results than to those indirect results of which I have spoken. I do not care to tell you what you know. I would rather remind you of what you are, perhaps, likely to forget. In these direct results we expect to find Churches, Native Christians; we expect to find Christian education; we want to see souls brought to Christ; we want to see them gathered into Christian societies, living Christian lives, keeping the Sabbath, studying the Bible, giving their children a Christian education, and at length supporting the ministry and the ordinances of the Gospel among themselves. You know that we have these things. Every year's Report has told you to what a large extent we have them in all the empire of India. How often during the last five years has it been shown upon our English platforms, by men who have read on this subject, that we have now in India some 50,000 communicants of all Churches, and more than 200,000 professing Native Christians, who keep the Sabbath, who meet for public worship on that holy day, and who are doing much for the education of their children. But I refer to the fact to-day merely to add that all this which we have had for many years we are now securing to a larger extent and in a higher degree than we ever had it before. I will give you briefly three illustrations: First, our Native Christian community, in its character, and especially in its liberality, stands in a higher position than it ever did. This is one proof of the blessing that God has given to us; this is one proof and illustration of our success, that now, settled in their faith, working among the heathen, they are influencing the heathen more than they ever did. The heathen regard them with a higher respect; the heathen look upon them not as a people, who have been bought by Christians, but as a people who have embraced this new religion from real conviction and a desire to obey some new religious law. This, my Lord, I consider a great end gained. The heathen acknowledge at last that our Christian people differ from themselves, and that there is a practical holiness, a truth, a family purity, an uprightness, a compassion, a benevolence, among them that in their own unhappy society does not exist. Again, our Churches are beginning to learn—just beginning to learn—the duty of maintaining the Gospel among themselves. We have for some years been trying to impress upon them this duty; and they are beginning to understand and to practise it. The Churches in Tinnevely and in Burmah stand conspicuous in this matter by the sums of money that they annually raise. The young Free Church in Calcutta, containing about sixty or eighty members from educated families, now entirely pays all its expenses. Our own native Church in Calcutta, which, when I began missionary life, I saw with six members, and which now contains seventy members, chiefly from educated families, the fruit of the Christian training of our missionaries in that city—that little church last year contributed no less than £150 for missionary and Christian purposes. And had they not been giving half that money toward the building of a new church, the people would have entirely paid the expenses of sustaining the Gospel among themselves. Our Church in Madras, also, is beginning to do a little; and the flourishing Churches of Travancore, which contain (I think) about two thousand members, contributed last year a larger sum than ever they contributed before—the sum of £780. I will give another proof, my Lord. We have now a larger number of Native preachers, and especially a larger number of Native ordained pastors and missionaries, than we ever had in India before. Out of our 25,000

male communicants in India, of all Churches, we have 2000 preachers. I say, again, out of 25,000 male communicants we have 2000 preachers. 1800 of them are termed catechists, nearly 200 of them are ordained. Besides them we have about 1500 Christian schoolmasters and teachers; so that our agents amount to about 3500—that is, one seventh of the whole community of our male members. In what country of the world, and in what Church, do you see that result? Again, my Lord, I will dwell for an instant upon the position of these ordained Native brethren. They were very few in number in former years. In 1852 we had but forty-eight of them in all India and Ceylon. In 1862 we had 140. The number has continued to increase both in India and in Burmah; and in all Churches, especially in the two branches of the Church of England—the Church Missionary Society and the Propagation Society—and in the Wesleyan Churches of South India, we have many of these brethren. We have in our own Mission fourteen at the present moment. We had ten last year, and four have recently been added in Travancore, to be increased by twelve others in the course of the next few months. I feel assured that within a period of about four or five years—if the matter continues to be pressed upon our missionaries from home, and by our missionaries upon the Churches on the spot—we shall have some forty ordained brethren in India, and some ten in China, who will form a list of their own in our Annual Report—a list that shall grow and grow until it far exceeds the list of the English missionaries.

But, my Lord, I go beyond all this. These are our Christian results. Apart from all the effect on the Church itself, apart from all the gathering of the instruments of labour, and apart from these direct results in growing Churches and in the number of our Native ministers—apart from all this, and beyond all this, I look to one result, which, in its bearing upon the future, I consider to be of greater value than the results I have already mentioned, and which is precisely that one result which our unamiable and ill-natured critics invariably omit from the account altogether:—I mean that general impression which has been made by the Gospel, especially in India, upon a large scale, and which is the very best preparation for the direct conversions and Native Churches for which we look in future days. We have been labouring in India now for many years: thirty years we have been in full labour, well endowed with all the efficient instruments of labour. Missionaries have preached everywhere, catechists and preachers, numerous in all parts of the country, have gone everywhere; they have found large audiences and willing audiences. They go to all places. They preach in the public bazaars, they preach in chapels, they preach under trees, they preach at the river-side, they visit the grand festivals with their crowds of pilgrims, they go near the temples. Wherever the people are willing to hear, there the preachers go; and far and wide has the knowledge of the Gospel been spread, in every part of the more settled provinces of our Indian empire. And, my Lord, what is the result? Have they all preached in vain? Many a man has spent his life upon this labour. Dozens upon dozens of our missionaries have traversed district after district, have registered in their memory the names of hundreds of towns and villages in which they have preached, and yet they have never gathered Churches there. Are their labours in vain? By no means. The few have been won; but the many have been instructed. Idolatry has been exposed; their views of it are all changed: they feel that they can no longer defend it—but they know not where to turn. The few have been won; but the many have been moulded. The whole public opinion of the Indian empire is undergoing a vast, though a slow, change; and in this result, this change of belief, this growth of a conviction that idolatry is false, that caste is a great evil, and not a blessing, and that this religion of Christianity which has come among them is really true, I say, in this conviction, so deep, so wide-spread, we see a grand result from our labours in the past which, in my judgment, amply compensates for all that we have given, and all that we have done. There are three illustrations of this general advance, to which I will briefly refer. Your Lordship has already named Female Education; and I will only add one word on the subject. You know in this Society how much we have endeavoured to do in female education, and how of late years our Zenana schools in Calcutta and the neighbourhood, and our schools for respectable girls, in various parts of the country, have been multiplied, and continue to grow. That work is thoroughly well based: it springs from a conviction in Hindoo society, not merely from the labours of English Christians, but from a growing conviction in Hindoo society that the women must be educated, or the country cannot be enlightened. Besides the progress in female education, I will remind you of that numerous class of young men who have lately been casting off all respect for the idols of their fathers and the customs of their ancestors; who, though they remain in Hindoo families, and do not openly break their caste, yet are growing more and more free in their condemnation of the system in words, and are preparing for the grand step which shall bring them out of it altogether. This Deistic

school, of which you sometimes hear even in London, now contains something like 1500 or 2000 members, who continually meet together for worship, and stir each other up to conviction, to duty, and to something like work, in spreading abroad the knowledge and the experience and the views to which they have themselves attained. In Calcutta and its neighbourhood we have more than 20,000 men thoroughly well educated in English who cast away with contempt the worship of Káli and Siva, and all the gods that the old Brahmins loved and revered. Within a distance of thirty miles we have 20,000 or 30,000 more; and the school is increasing all over India. I found the most striking proofs of its increase in the city of Madras, in the city of Bombay, and in all the large stations I visited throughout the provinces of Southern India. My Lord, who shall wonder that we come to a third proof of progress—viz., that idolatry is decaying and dying away from the affection of its votaries. I will sum it up in a single word, uttered by a Native Professor in the city of Bombay, when he said, "Hindooism is sick unto death: I am fully persuaded that it must fall; only let us stand by it as long as it survives." Look abroad upon our Indian empire; look at the vast provinces which God has put under our rule, and which He has made our own. We have a Government, wise, experienced, and just; our trade is extending; our commerce is calling forth all the resources of the land, and its supply of labour. Education is high and widely spread: our Universities are well based, and give a thoroughly sound tone to that education. Our natives of all ranks now find a sphere for themselves within the Government, and are deprived of all pretext for rebellion. I have seen natives sitting as judges in the highest Court of Appeal; I have seen native princes sitting in the Indian Legislative Council, and giving wise and efficient aid. The most wonderful progress has taken place in our Indian empire during the last seven years, since the Mutiny was crushed. An indescribable advance has taken place in the spirit of the Government, in the character of its measures, in the laws that it has passed, and the whole tone and manner in which its work as a Government is carried on. My brethren, we have the whole land before us, and we have the command, "Go up and possess it!" I call upon you as the members of this Society; I ask our brother Christians of all Churches, look at this sphere of duty that God has opened to you in India. It is your own country. Not a blessing, not a privilege, have we in England that we have not bestowed on India. An empire have we there such as the world has never yet seen in Eastern lands. Not Alexander, when, with his mighty armies, he marched from the Hæmus to the Punjab; not Rome, when, in the plenitude of her power, she sent forth her legions from Britain to the Euphrates, ever gathered an empire so vast in its population, so rich in its resources, so grand in its power, and so truly united, as India will become as the years successively go by, under its English and Christian government. We have only to do our duty in every way to enlighten it; we have only to fulfil our duty in preaching the Gospel, and the land shall become the Lord's. He is winning its hearts to Himself. He shall reign till He has won them all. "Come unto Him, and be ye saved, all ends of the earth! There is no other name given under heaven amongst men whereby ye can be saved."

The Rev. Mr. VINCE, of Birmingham: My Lord, I only wish I could impress upon my hearers with what Christian simplicity and sincerity, and with what pleasure I am about to make the statement that, at this late hour I feel it would be very improper in me to attempt to speak. No; there is no occasion for it. This Society will have other anniversaries; I hope I shall live to see them, and that the friends who have asked me to-day will ask me to speak at some future time. Now I feel certain that enough has been said, and it is better to leave the work alone when it is well done. I say this with all Christian simplicity. I shall just confirm and maintain the point, and content myself simply with seconding the Resolution.

The motion was carried unanimously.

Mr. GEORGE LEEMAN, M.P.: I beg to move:—

"That the Hon. ARTHUR KINNAIRD, M.P. be the Treasurer, and that the Rev. Dr. TIDMAN and the Rev. Dr. MULLENS be associated as the Foreign Secretaries, and that the Rev. ROBERT ROBINSON and the Rev. WILLIAM FAIRBROTHER be joint Home Secretaries of the Society for the ensuing year, and that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year."

If I needed any apology for the brevity which I shall observe upon this occasion, it would be in the short note which I hold in my hand, which will, at all events, prove to the meeting that they have a Director who possesses discretion. My Lord, I shall best, I am sure, pay a tribute on the part of this meeting to your Lordship if I read that short note, which is this—"Lord Shaftesbury is very anxious to leave, and we are obliged, most

reluctantly, to ask you to be very brief." I observe the injunction, and therefore satisfy myself simply by proposing the Resolution.

Mr. THOMAS BARNES, M.P. : My Lord and Christian friends, I have received a similar little note to that which Mr. Leeman has received, and saying that "his Lordship, who has rendered such very efficient service to this Society in past years, and who is always anxious to serve us, is anxious to go, on account of the engagements which he has, which are very numerous;" and as I also myself want to go, and as I see plainly indications that you want to go, I will comply with the request, and simply second the Resolution.

The Resolution was unanimously adopted.

Mr. G. R. WHITE : Ladies and Gentlemen, as the Chairman of the Board of Directors, I have been requested to move a vote of thanks to our noble Chairman for his presiding at this meeting. At this late hour of the day, and in the presence of his Lordship, it would be as unsuitable as it is needless to urge upon you any considerations for doing the duty which I ask you now to perform; but if one reason were wanting, I should point to the large and liberal christian and catholic feeling which has induced his Lordship to come here to-day, and which prompts him on all occasions to advocate the cause of such societies, to whatever section of the Christian Church they may belong, so long as those societies are engaged in promoting "the glory of God," and "peace and good will to men." The Resolution I have to move is, "That the respectful and cordial thanks of the meeting be presented to the Right Honorable the Earl of Shaftesbury, K.G., for his kindness in presiding on the present occasion, and conducting the business of the day."

The Rev. THOMAS BINNEY: I beg leave to very heartily second the motion.

The motion was submitted and carried amidst applause.

The CHAIRMAN : Ladies and Gentlemen, it grieves me very much that I should have been the means of abridging your pleasure and instruction to-day. It was not asserted that it was absolutely necessary for me to leave the chair. No doubt I have other engagements, and I judge that the worthy gentlemen on my right have other engagements, and that many in the room have other engagements; but I would have continued in the chair for a longer period had such been your desire. I thank you for the Resolution which you have just passed. It will always give me infinite pleasure to do whatever I can to advance the welfare, the interests, the honour, and the influence of this most noble institution.

The Rev. J. KENNEDY, M.A., pronounced the benediction.

THE EVENING MEETING.

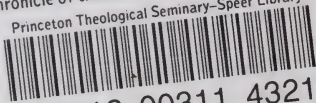
The Evening Meeting, convened specially with a view to excite an interest in the objects of the Society among its Juvenile Friends, was held at the Poultry Chapel. JAMES SIDEBOTTOM, Esq., of Manchester, kindly presided on the occasion; and the Rev. ROBERT ROBINSON having given a brief summary of the Report, impressive and effective addresses were delivered by the following Missionaries;—viz., Revs. JOHN FOREMAN, from Berbice; HENRY GEE, from the South Seas; J. F. GANNAWAY, from India, and G. F. SCOTT, from the South Seas.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.

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